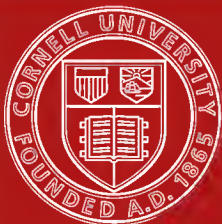


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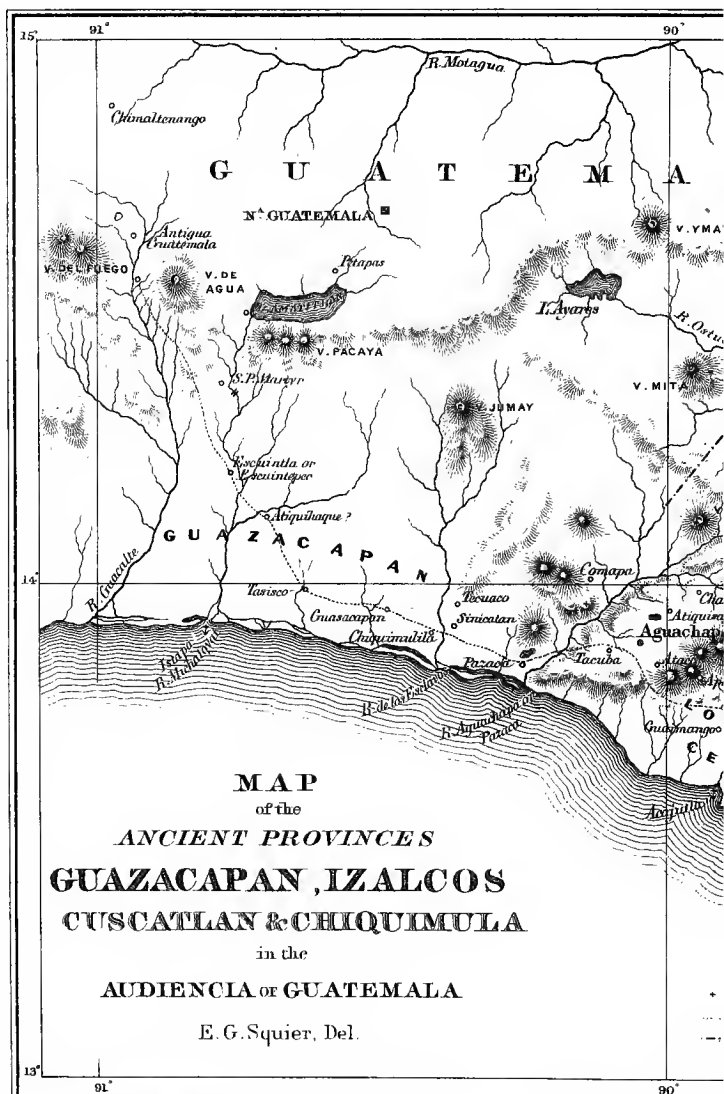
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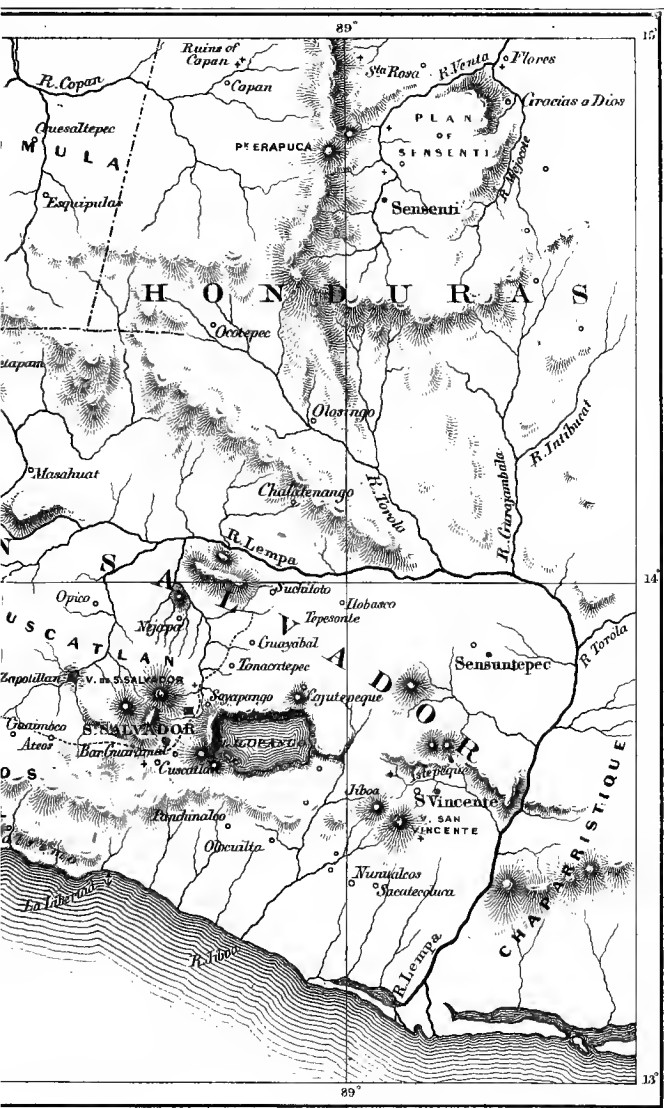
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The Discovery and Conquest of America,
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*To the Cornell Univ
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I. Author
Geo. Squier*

Published in the Original,

WITH TRANSLATIONS, ILLUSTRATIVE NOTES, MAPS, AND
BIOGRAPHICAL SKETCHES,

By E. G. SQUIER, M. A., F. S. A.

Member of the Society of Antiquaries of France; Royal Society of Antiquaries of Denmark; Archæological Institute of Great Britain; American Ethnological Society, &c., &c., &c.

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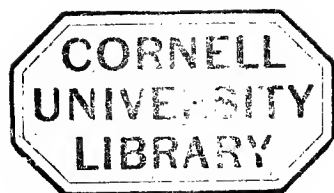
C A R T A
DIRIJIDA AL
R E Y D E E S P A Ñ A,
POR EL
Licenciado DR. DON
DIEGO GARCIA DE PALACIO,
Oydor de la Real Audiencia de Guatemala ;
Año 1576.

Being a Description of the Ancient Provinces of
Guazacapan, Izalco, Cuscatlan, and Chiquimula,
in the Audiencia of Guatemala :

WITH


*An Account of the Languages, Customs and Religion
of their Aboriginal Inhabitants, and a*

DESCRIPTION OF THE RUINS OF COPAN.





PREFATORY NOTE.

 HIS Relation of the Licentiate Dr. Don *Diego Garcia de Palacio*, Auditor of the Audiencia of Guatemala, written in 1576, and addressed to the King of Spain, is now for the first Time published in the original Spanish. It is from a manuscript Copy made by the Historian *Muñoz*, and preserved in the Royal Academy of History at Madrid.¹ A French translation was published at Paris in 1840, by *M. Ternaux-Compans*, in a Work entitled *Recueil de Documents et Mémoires Originaux sur l'Histoire des Possessions*

¹ Acknowledgment is due to BUCKINGHAM SMITH, Esq., late Secretary of the *Legation of the United States in Madrid, for procuring and verifying the Manuscript from which the Spanish Text of this Relation is printed. The Publick is already largely indebted to his intelligent Zeal for the Pub-

lication of a most valuable Collection of original Documents, obtained from the Spanish Archives, entitled, *Collecion de Documentos para la Historia de Florida, y Tierras Adyacentes*, as well as for previous Translations of rare Tracts and Papers illustrative of the History of Florida.

Espagnoles dans l'Amérique, etc. But the Translation, in a number of important Respects, is both imperfect and inaccurate, and fails, as all Translations must fail, in meeting the Requirements of the critical Student. It is with a full Consciousness of this inevitable Result, that I present a Translation of my own; but I consider that the Presumption of the Attempt is atoned for by the Circumstance, that I give, at the same Time, the original Text, so that every Inquirer may form his own Estimate of its Sense, and of the Spirit which pervades it. To me the Relation has a special Interest. I have been over a great Part of the Ground that was traversed by its Author, and I am deeply impressed with the Accuracy of his Descriptions. Nothing could be more Exact than his Accounts of the physical Features and natural Productions of the Districts of Country which he visited, and his Truthfulness, in these Respects, inspires complete Confidence in those portions of his Narrative which we are no longer able to verify. He was a close Observer, and a careful Narrator, and his Memoir to the King of Spain will always stand as one of the best Illustrations of an interesting Country, as it was at

the Period immediately succeeding the Conquest. It seems that in Obedience to a general Order of the Crown, addressed to the Audiencias, Palacio was deputed to visit a Number of the Provinces of Guatemala ; but Circumstances which he alludes to, in the closing Paragraphs of his Relation, limited his inquiries to that Part of the Coast of the Pacific, lying between the river *Michatoyat* on one side and the river *Lempa* on the other, and extending Inland as far as the Ruins of *Copan* and the City of *Chiquimula* — a District one hundred and fifty Miles long by a hundred Miles broad, or rather less than a twelfth of the Area comprised in the ancient Audiencia of Guatemala. The Memoir in Fact, relates principally and essentially to the ancient *Cuscatlan*, the present Republic of San Salvador, which was found occupied by a People of the Nahuatl or Mexican Stock, surrounded on all sides by Nations of different Languages, towards some of whom they held a Position of Superiority, and by some of whom they were regarded with Hostility and Contempt. No rational Account of their Origin, nor even a plausible Tradition respecting it has reached us ; and the Problem whether, in common with another Family of the

same Stock, on the Shores of Lake Nicaragua, they were a Colony from the Plains of Anahuac, and an offshoot from the Mexican Empire, or constituted the parent Stock whence the latter Sprung — for the Present at least, this Problem remains open to Investigation, and without a satisfactory Solution.

The Relation of Palacio was largely used by *Herrera*, who drew from it the whole of Chapters viii, ix, and x, of the Eighth Book of his Fourth Decade. But his Extracts were carelessly made, and in a few Instances convey a different Meaning from the Original. Nor were they in all Respects judicious, at least as regards modern Requirements, since some of the most interesting Portions are not only omitted; but passed over without Notice. The present Publication will supply these Omissions, and furnish new and valuable Materials for Historical and Archæological Inquiry. As regards the general Character of the People of Cuscatlan, but especially as regards their religious Rites and Ceremonies, it is probably sufficiently full and satisfactory. It does not treat of their civil and political Organizations, inasmuch as these had disappeared, or had been greatly modified under the Authority of the Spaniards. As regards the Coun-

try itself, and its more remarkable Features, Productions and Resources, I repeat, it is equally Exact and Interesting. But probably the most interesting Part of the Relation, is the Account which it contains of the Ruins, ancient even when Palacio wrote, and now known, from their Proximity to the little Town of that Name, as the Ruins of Copan. The wonderful Accuracy of Palacio's Description of these Remains will appear on comparing it with the Accounts of *Galindo* and *Stephens*, and the Drawings of *Catherwood*. The "Giants," with what he regarded as Armor "in Mosaic," and with "Ribbons around their Legs"; the "Bishops" with "Rings on their Fingers" and holding "Packets, resembling Boxes" in their Hands; the Altars, or sacrificial Stones, with Grooves and Reservoirs "for the Blood of the Victims"; the graduated Pyramids; the great Circus resembling the "Coliseum of Rome;" the Terrace dominating the River, with its flights of Steps reaching to the Water; the subterranean Passages — nothing could be more graphic or truthful than his Account of them all. And it is remarkable, not to say inexplicable, that Herrera should have wholly omitted any Allusion to these Monuments. None of the Conquerors

mention them, nor do they appear to have been noticed by any of the Chroniclers of the Country down to the Time of *Fuentes*, who wrote in 1689, upwards of one hundred Years after Palacio. From his Manuscript, *Juarros*, in 1809, drew a brief Notice of them, which is not however, either in Completeness or Accuracy, at all comparable with that of Palacio. Later, in 1835, Col. Galindo, an Officer in the Service of the Republic of Central America, published a short Description in the Transactions of the American Antiquarian Society, and in the Proceedings of the Geographical Society of Paris. And finally, in 1841, they were in good part described by Stephens, and admirably illustrated by Catherwood, and for the first Time, fairly presented to the World — a Wonder to the Curious, and an Enigma to the Student.

Galindo² who had an inquiring Mind, but a very superficial Education, misled by the Name given

² The Words of Galindo are as follows: "Palenque was abandoned, and the Memory of its Existence appears to have been obliterated before the Conquest; whereas the Spaniards found Copan inhabited and in the Summit of its Perfection. * * * * "A small Spanish Force with a considerable Number of auxiliary Indians, despatched from Guatemala, captured this Place, though they met with great Opposition on their March, and a Resistance here worthy of better Means and Success," (*Trans. Am. Antq. Soc.*, II, 549.)

to the Ruins, believed them to be the Remains of the Town of Copan, captured and destroyed by *Hernando de Chavez* in 1530. Stephens, also, fell into some Confusion on the Subject, and copied out Juarros's Account of the Capture of Copan; yet the extent and evident Antiquity of the Monuments forced him to doubt the Identity of the Spot with that of the Town destroyed by Chavez. And although it is scarcely possible that any well-informed Student in American Archæology ever fell into the same Error with Galindo, yet whatever doubts may have existed on the Subject, and as regards the high Antiquity of the Ruins of Copan, or rather of the nameless Ruins near Copan, they are set at Rest by this Account of Palacio. They were evidently very nearly in their present Condition, at the Time he wrote, three hundred Years ago, and within fifty Years of the Conquest. Even then their History was unknown, and only the vaguest Traditions existed regarding them. So far as these Traditions indicate that they were built by the same People who built Palenque and Uxmal, and who left massive Monuments of their Skill, all the Way from Nicaragua to Mexico, there can be no doubt of their accuracy. The Hiero-

glyphics, so called in want of a better Designation, found on the Altars and Monoliths of Copan, are Identical in Character with those of Palenque, and with those which have come down to us in some of the aboriginal Paintings. On the score of Antiquity, it may be added, there are various Reasons for believing, that both Copan and Quirigua antedate Olosingo and Palenque, precisely as the Latter antedate the Ruins of Quiché, Chichen-itza and Uxmal, and that all of them were the Work of the same People, or of Nations of the same Race, dating from a high Antiquity, and in Blood and Language precisely the same that was found in Occupation of the Country by the Spaniards, and who still constitute the great Bulk of its Population.

It is proper to say in Conclusion, and in Extension of any Obscurities or Inaccuracies in the following Relation, that the Manuscript from which it is printed is not always legible, is imperfectly punctuated, and moreover abounds in ancient Forms of Orthography and Expression, which sometimes leave the Translator in doubt as to the Author's meaning, and defy the Ingenuity of the Compositor to make the Text intelligible. Those

who are best acquainted with the early Spanish Manuscripts, are also best acquainted with the Difficulties in the Way of making them out, and will be the most lenient in respect to any Blunders, into which the Editor and Translator may have fallen.

New York, July, 1859.



BIOGRAPHICAL NOTE.

THE Author of the following Relation, Doctor Don DIEGO GARCIA DE PALACIO, was Auditor of the Royal Audiencia of Guatemala, and afterwards of that of Mexico. He seems to have been a Man of considerable Intelligence and Activity, with a strong martial Tendency, as shown in his various Memoirs and Papers. Nothing is known of his Works anterior to that which is here presented. In the same Year in which it is dated, we find his Name in a Contract made with one *Diego Lopez* of Truxillo in Honduras, for the Conquest and Colonization of the Province of Taguz-galpa, which Name was applied to the Atlantic Coast of Central America, between Cape Camaron and the River San Juan, including the whole of what is now called the Mosquito Shore. He acted on behalf of the Audiencia of Guatemala, under Authority of a royal Cedula dated from Madrid, 10th of February, 1576. This Concession was concluded

December 4th of the same Year, and the Original is preserved in Seville, Roll 12 of the Documents entitled *Buen gobierno de Indias*. In this he is entitled “El Ilustre Señor Licenciado Diego Garcia de Palacio, Oydor de la Real Audiencia de Guatemala, etc.”

On the 8th of March 1578, he addressed a Letter to the King of Spain on the Conquest and Pacification of the Philippine Islands, entitled, *Carta al Rey, sobre la Conquista y Pacificacion de las islas Filipinas, y las Ventajas de hacerse la Navegacion para ellos desde el Puerto de Fonseca*.

The Original exists in Seville, among the Papers entitled *Papeles tocantes á las Islas de Poniente*, for the Years 1570-1588. In this Palacio strongly urged the change of the Transit between the Atlantic and Pacific, from Mexico and Panama, to the Route through Honduras from Puerto de Caballos to the Bay of Fonseca.

Palacio aspired to be Governor of the Philippines, and in the Letter referred to, offered to reduce those Islands at his own Cost, in case the Crown should entrust him with the Appointment; but the Application does not appear to have met with Favour.

On the 30th of April 1579, he addressed another Letter to the Crown, from the Port of Realejo in Nicaragua, giving an Account of the “Robberies made by the Corsair Francis Drake on the Coasts of Peru,” etc., which is also preserved in Seville.

After reaching Mexico, Palacio published two Works in that City, of which the Titles are :

Dialogos Militares de la formacion é informacion de personas, instrumentos y cosas necessarias para el buen uso de la guerra. — Méjico, Pedro Ocharte, año 1583. In 4to.

Instruccion náutica para el buen uso y regimiento de las Naos, su traza y gobierno, conforme á la altura de Méjico. — Méjico, año 1587. In 4to.

The Latter was dedicated to Don Alvaro Manrique de Zuñiga, Marqués de Villamanrique, Viceroy and Captain General of New Spain. It is divided into four Books, treating of the Sphere, the Use of the Astrolabe, the Gregorian Reform of 1582, the Golden Numbers, and other Points of the Calendar, with Directions for general Navigation, a Dictionary of Maritime Phrases, etc., etc.

In September 1587, Palacio was made Captain General of the Armada which was sent out, in that Year, from Acapulco against the English Cor-

fairs who then infested the South Sea. His Commission, which is still preserved at Seville, among the Papers brought from Simancas, gives him great Latitude of Action “as one well versed and practised in all Things connected with the Sea.” The Result of his Expedition is not known, and with this Appointment, Palacio seems to have disappeared from History.



C A R T A

DIRIJIDA AL

R E Y D E E S P A Ñ A ,

POR EL

Licenciado DR. DON

DIEGO GARCIA DE PALACIO,

Oydor de la Real Audiencia de Guatemala ;

A ñ o 1 5 7 6 .



R. M.—Por
Vuestras cé-
dulas y pro-
visiones está
mandado i horde-
nado á los Virreyes,
Presidentes i Go-
bernadores destas
partes, hagan larga i ver-
dadera relacion de la po-
sicion de tierras, Indios,
lenguas, costumbres, rios,

YOUR R. C. Majesty,
by divers decrees, has
ordered that your Vice-
roys, Presidents, and Go-
vernors in these parts shall
give to you an exact and
detailed description of the
geography of their va-
rious districts, and of
the mountains and rivers
found in them, and of
the languages and cus-

montes i variadades i cosas de sus distritos, de que deba darse cuenta á V. M., i ponerse por memoria; así se debe creer lo habrian fecho, y como cosa cumplida no trataré dello. Por otras así mismo manda V. M. que un Oydor por su turno ande visitando las provincias de su partido, para la buena conservacion é pulcia destos naturales i desagraviarlos de las injusticias i vexaciones que padescen i á componer i hacer justicia en las demas cosas que entre ellos se ofrecen. En cuyo cumplimiento esta V. R. Audiencia de Guatemala me nombró para la dicha visita, i señaló algunas provincias de su distrito donde ví i averigué algunas cosas, que de raras i de consideracion me an forzado á dar cuenta á V. M., aunque con rudo estilo.

Conocida cosa es que del ámbito del mundo, que segun la comun opinion es 5625 leguas, posehe i gobierna V. M. la mayor parte como consta por su posicion, porque, sin esos Vuestros Reynos de España, Italia, Flandes, ay á las Islas del Poniente, do Vuestros Ejercitos van ampliando V. R. Corona, 3405 leguas, regulados los paralelos i fecha la computacion á las comunes españolas, en que se incluye este distrito, que comienza de los postreros terminos de Teguatepeque, i acaba en los de Costa-rica, corre S. E. y N. O. 300 i mas leguas. Está dividida en 13 provincias principales, sin otras mas menudas que en ellas se incluyen; son Chiapa, Soco-nusco, Suchitepeques, Cuauhthemalan, Vera-paz, Izalcos, San Salvador, San Miguel, Honduras,

toms of the Indians—in short, an account of all the things deserving to be mentioned. As I suppose that these orders have been executed, I shall not treat of all these matters. But Your Majesty has also ordered, that each member of the Audiencia, in his turn, shall make a journey throughout its jurisdiction, to see to the conservation and regulation of the natives, to defend them against vexations and injustice, and to arrange and settle equitably all difficulties which may arise among them. In compliance with these orders, Your Royal Audiencia of Guatemala having chosen me to undertake this duty, and having designated certain provinces within which to make my inquiries, I now proceed, although in a rude way, to give to Your Majesty an account of the rare and curious things which fell under my notice.

It is a well known thing; that of the whole circumference of the earth, which according to received opinion is 5625 leagues, Your Majesty possesses and governs the greater part;—for from your kingdoms of Spain, Italy, and Flanders to the Islands of the West, where your armies are engaged in extending your dominion, there are 3405 Spanish leagues, including this district, which commences at the lower extremity of Tehuantepec, and reaches, on the S. E., to Costa Rica, and has a total length of upwards of 300 leagues. It is divided into 13 principal provinces, not enumerating a number of others less considerable, which are included in

Choluteca, Nicaragua, Taguz-galpa, Costa-rica ; i en cada una dellas ay i hablan los naturales diferentes lenguas, que pareze fue el artificio mas mañoso que el demonio tuvo en todas estas partes para plantar discordia, confundiendolos con tantas i tan diferentes lenguas como tienen; que son :

En la de Chiapa, Chiapaneca, Tloque, Mexicana, Zozil, Zeldal-quelen.

En la de Soconusco, la Mejicana corrupta, i la materna, é Vebetlateca.

En la de los Suchitepeques i Cuahutemala, Mamme, Achi, Cuahtemalteca, Chienanteca, Hutateca, Chirichota.

Los Izalcos i Costa de Guazacapan, la Popolucá, i Pipil.

La Verapaz, Poconchi, Caechicolchi.

La de Sn. Salvador, Pipil i Chontal.

El valle de Acacevástlan i el de Chiquimula de la Sierra, Tlacacebastleca y Apay.

En la de San Miguel, Poton, i Taulepa Ulua.

La Choluteca, Mangue, Chontal.

En Honduras, Ulba, Chontal, y Pipil.

Nicaragua, Pipil corrupto, Mangue, Maribio, Ponton, i Chontal.

En la de Taguz-galpa, la materna i Mexicana.

En la de Costa-rica y Nicoya, la materna i Mangue.

De las quales comencé a visitar de la de Guazacapan hasta el rio de Lempa, que corre 50 leguas al Este por la Costa del Sur, i á lo hancho hasta

them, viz: Chiapa, Soconusco, Suchitepeques, Cuauhthemalan,⁽¹⁾ Vera Paz, Izalcos, San Salvador, San Miguel, Honduras, Choluteca, Nicaragua, Taguz-galpa, and Costa Rica.

The inhabitants, of each of these provinces, speak different languages, which without doubt originated in an adroit device of the devil, in order the more easily to sow the seeds of discord among them. ⁽²⁾ These languages are :

In the province of Chiapa, the Chiapaneca, Tloque, Mexicana, Zozil, Zeldal-quelen.

In the province of Soconusco, a corrupt Mexican, the Ubetlateca, and the mother language of the country.

In Suchitipeques and Cuahutemala, the Mamey, Achi, Cuahutemalteca, Chienanteca, Hutateca, and Chirichota.

Among the Izalcos, and on the coast of Guazacapan, the Popoloca and Pipil. ⁽³⁾

In Vera Paz, the Poconchi, Caechicolchi.

In San Salvador, the Pipil and Chontal.

In the Valley of Acacevastlan, and in that of Chiquimula de la Sierra, the Tlacacebastleca and Apay.

In San Miguel, the Poton, Taulepa, and Ulua.

In Choluteca, the Mangue and Chontal.

In Honduras, the Ulba, Chontal, and Pipil.

In Nicaragua, a corrupt Pipil, the Mangue, Ponton, Marabio, and Chontal.

In the province of Taguz-galpa the mother language, and the Mexican.

Chiquimula de la Sierra, que corre 30 leguas Norte-Sur, en que visite 156 lugares de Españoles é Indios i entre ellos cuentanse i repartí 78, de lo que los naturales deben pagar de tributo, en cada un año, á sus encomenderos.

La dicha Costa comienza desde el Rio de Michiatoya i se fenece i acaba en el de Aguachapa. Es abundante de montes, aguas, cazas, i pesca de todas fuertes; tiene mucho frutales de la tierra i de Castilla, bonifimas naranjas, i algunos higos, i melones. Es tierra de cacao, y de buenas tierras para mayz, y las demas legumbres i semillas que los Indios hufan; tiene comodidad toda ella para hacer sal, aunque la hacen con mucho trabajo i riesgo de su salud. Sacan la salmuera, que para hacella an menester de la tierra que la mar baña en sus crecientes, i cuezenla en hornos semejantes á los que los campaneros hufan; gasta mucha leña i ollas para cocerla por manera, que aunque se podria hacer mucha, es costosa, enferma, i trabajosa de hacer. Tiene muchos esteros de que se aprovechan de grandes pesquerias de todo genero de pescados i tortugas, aunque tienen i están llenos de caymanes, que propriamente son los cocodrillos, porque tienen las elecciones que dellos quientan los naturales; i espanta pescar en ellos, porque alliende de la fiereza que muestran i grandeza que tienen, están algunos muy encarnizados i cebados; i acontecido que pasando un gran toro por un rio le asio uno de la cola, i hera tan grande que aunque salido

In that of Costa Rica and Nicoya, the indigenous language and the Mangue.

Of these provinces, I traversed first that of Guazacapan, going as far as the river Lempa, which is 50 leagues to the Eastward, following the South Coast; and thence I went inland as far as Chiquimula de la Sierra, a distance of 30 leagues from North to South; in which district I visited 156 villages of Spaniards and Indians, of which I enumerated and set off 78 wherein the Indians should pay every year the amount of tribute assessed on them to their *encomenderos*.

The said Coast of Guazacapan commences at the river Michatoyat, and terminates at that of Aguachapa. (*) It is abundantly wooded and watered, and contains every variety of fish and game. It is very productive in fruits of the country and of Spain, and produces furthermore excellent oranges, figs, melons, and cacao. Maize grows well, as also all the grains and vegetables used by the Indians. There is every facility for making salt, although the Indians do not know how to manufacture it, except with great labor and at the risk of their health. They take the brine made by the sun from the water left by the highest tides, which they reduce in ovens similar to those which bell-founders use, at a cost of large quantities of wood and earthen pots. They might make more if they were acquainted with a better mode of reduction than this, which is difficult, costly, and unhealthy.

el toro á la horilla, él tiró lo que pudo para desfirse i salir á tierra, no pudo porque el cayman hera tan grande i feroz que lo tornó al agua i mató! Otros estragos i daños han sido en diversas partes destas provincias que admira, aunque con toda su fiereza ay muchos Indios que se hechan al agua i chapuzados debajo le atan pies i manos i dan cabo á otros Indios que quedan en tierra i así los sacan fuera del agua i los matan. Llegando yo á un lugar, por me regalar me convidaron para que lo viese, no lo quise aceptar por el riesgo que parece ofrece la braveza de un animal tan espantoso, los cuales i sin que yo lo supiese fueron i ataron uno como dicho es i me lo traxeron. Ay algunos dellos 20, 30 i mas pies, muy gruesos, de gruesos pies i manos, la cola gruesa i recia, hieren con ella bravísimamente. Tienen muchas conchas i que no las pasa un arcabuz, á veces la boca muy grande con dientes fierísimos repartidos en tres andámas; yo conté á un 34 dientes en cada una, sin los colmillos con que atrabiesa el ocico superior, por dos agujeros que naturaleza le hizo. Tiene toda esta costa muchas praderias que acá llaman zabanas, grandes i de mucho pasto, i en ellas algunas estancias de vacas, aunque no las que podria haber segun su grandeza i grosedad.

Es tierra enferma por la mucha calor i humedad que en ella ay, de que se suelen causar grandes calenturas i otros males pestilenciales, mosquitos de quatro generos que de dia desasosiegan i enfadan,

There are many creeks on the coast, in which they have large establishments for catching all kinds of fishes and turtles, notwithstanding that they are full of alligators, or rather crocodiles, very ferocious, and greatly feared by the people. They relate that a large bull, in passing a river, was attacked by a cayman, which seized him by the tail with such force, that notwithstanding he reached the shore and did his utmost to shake off his enemy, he was drawn back into the water and killed. The caymans have committed many ravages in other parts of this province; yet it is wonderful, notwithstanding their ferocity, that there are actually many Indians who dive beneath them, in the water, and attach cords to their legs, in such manner that they are dragged to the shore and slain. On my arrival at one of the villages, the inhabitants proposed to entertain me with a feat of this kind, but I would not consent to their incurring the risk of encountering so fearful an animal. They nevertheless went off without my knowledge, and brought me one thus secured. Some of the caymans are from twenty to thirty feet and upwards in length, with large bodies and big feet, and covered with scales through which a musket ball cannot pierce. Their tails are very powerful and dangerous; and their mouths are large, with three rows of formidable teeth. I counted thirty-four teeth in each range, besides the eye-teeth, which fit into holes in the upper jaw.

i de noche no dejan dormir muchas moscas, i abispas de diversos generos malas i venenosas que en picando hazen roncha, i si las rascan llagan. Yo vi que un mozo cayó de una picadura atordido i amortecido por mas espacio de dos horas. Ay alacranes i unos gusanos peludos que con cualquier cosa que de su cuerpo toquen emponzoñan i á veces matan; i otros que llaman cientopies tan malos i tan venenosos como los dichos; grandes culebras i vivoras malísimas, i otras sabandijas pestilenciales i muy dañosas, de diferentes especies, que espantan con los malos efectos que ellas i con ellas hacen. Ay unas que crian un cornecuelo en la cabeza, de que los malos usan para sus sucias lujurias, de efecto extraño; i para lo mismo ay unos escarabajos muy grandes los cuernos de los quales aun son peores i de mas mala operacion. Yo hablé á un sacerdote á quien unos sus toscos amigos le hicieron las raeduras de una burla tan pesada que ni bañarse, ni ungüento rosado, ni sangrarse le aprovecho por mas de 24 horas. Ay en esta provincia abejas blancas, aunque pocas. Hacen la miel i cera muy blanca, no pican tan mal como las otras hordinarias.

Ay en toda esta tierra un arbol comun que nosotros llamamos *ciruelos* i los Indios *cotes*, que perdiendo las hojas, sin ella crian i producen i dan su fruto, i despues de dada, hechan hoja i separan muy frescos i lozanos como lozaneandose del fruto i beneficio que an dado.

On this coast are many plains, called in the country *Savannahs*, with abundant pasturage. In these there are some cattle farms, but not as many as from the great size of these *Savannahs* might be expected.

The country is unhealthy, in consequence of its heat and humidity, which cause fevers and other pestilential maladies, and produces mosquitos of four kinds, which torment one all the day and prevent him from sleeping at night. There are also many venomous flies, and bees the sting of which makes blisters, that become sores on rubbing. I saw a boy who fainted and remained insensible for upwards of two hours, in consequence of having been stung by one of these insects. There are also scorpions, and a kind of hairy worm which poisons all things it touches, and sometimes causes death; and also centipedes, as bad and venomous as the creatures already named; large serpents, and dangerous vipers—in short, all kinds of unclean and deadly insects, enough to make one tremble who reflects on the evils which they occasion or which may be occasioned by them.

Some of these have a little horn on their heads, which evil-minded persons use in their filthy debaucheries, and which has an extraordinary effect. There is also a species of very large *scarabæus* of which the horns have a greater and still worse effect. I knew a priest, whom some of his rude friends induced to swallow some of the scrapings

El dicho rio de Michiatoya, donde esta provincia comienza, nace i es un defaguadero de la laguna de Amatitan, quatro leguas de Guatemala, i para caer á la dicha provincia, hace un salto tan grande que un arcabuz parece no podria llegar debajo arriba, i una concavidad entre el agua i peña donde cae muy grande, de manera que se crían en el gran suma de papagayos de diferentes suertes, i tantos murcielagos que es maravilla, que son tan malos que se dan é topan una ternera la matan i defangran; cuelganse en la dicha cueva unos de otros, i hazen razimos i colgajos mayores que un sombrero, i en algunas partes se an despoblado estancias de ganado por el mucho daño que hacian en las dichas terneras.

En un lugar de aquella provincia, que se llama Nesticpac, ay unos lagos que parecen salen de mineros de azufre de mala agua i hedionda; salen á sus trillas pedazos del dicho azufre quajados i congelados de la grosedad del agua, tan limpio i purificado como la mejor que viene de Alemaña; i el pasto que riega las vertientes desta agua es tan bueno para los caballos i engordan tanto que de muy perdidos i flacos en pocas dias vuelvan en sí i sepan muy hermosos i gordos.

Los Indios desta provincia son humildes i de buena condicion; corre entre ellos la lengua Mexicana, aunque la propia es Popoluca; en su gentilidad hufaban de los ritos i idolatrias, sueños i suprecciones que los Pipiles i Chontales sus vecinos, de que trataré adelante; en los mas lugares

from these horns; and for more than twenty-four hours, neither baths, unguents, nor bleedings could stop the consequences of the pleasantry!

White bees are found in this province, but in small numbers. Their honey and wax have an extraordinary whiteness, and their sting is not as severe as that of the ordinary varieties.

Throughout the country there is a very common tree producing a fruit which we call plums, and the Indians *cotes* [*jocotes*]. It sheds its leaves when the fruit appears; but when the latter matures and is gathered, it throws them out again, freshly and luxuriantly, as if rejoicing over the harvest and benefits which it has given.

The river Michatoyat, where this province commences, rises in the lake of Amatitan, four leagues from Guatemala. In reaching this province it precipitates itself over a fall so high that its top cannot be reached by a musket ball. (^s) There is a kind of cavern between the sheet of water and the rock, within which are found parrots of various kinds, and a marvellous number of bats, which attach themselves one to the other, forming clusters as big as a hat. They are very mischievous, and if they find a calf in the fields will kill it, by sucking its blood. On some farms in the neighborhood, it is impossible to raise cattle, because the bats destroy all the calves.

In a place in that province which is called *Neg-ticpac*, there are some small lakes which appear to

se conozen sus señores naturales, heran poco poderosos, valia i mandaba entre ellos mas el que mas podia mas, i tenia mas hombres de guerra.

Está repartida en seys partidos de clerigos; son medianamente instruydos en la dotrina Cristiana; en la pulicia van tambien aprovechando aunque como jente nueva en nuestra costumbres si se descuydan dellos salen a la pega de su gentilidad. Alli se me querello un Indio que un su alcalde sin su pedimento habia procedido contra su mujer i castigadola por ocho adulterios, i forzadole á él que pagase la condenacion que por ellos le habia fecho, por manera que allende de su afrenta le llevaban su dinero; el caso es que en tiempo de su infidelidad, hera costumbre que quando alguna muger estaba de parto, la comadre hazia confesase i dixese todos los pecados, para que haviendolos confesado pariese mejor, i quando habiendolo fecho la tal muger no paria, llamaban á su marido, i hacian le él confesase las suyos; i se esto no aprovechaba quitavanle al tal marido el *maxtli* i pañetes que traya calzados é poniales en las renes de la preñada, i si esto no ha provechaba para que pariese, la propria comadre sacaba su fangre i sacrificabala asperjando con ella los quatro vientos, haciendo algunas invocaciones i ceremonias. Sucedio que estando la muger del querellante de parto se confeso, oyendela un alguazilejo que estaba escondido, dixo que habia cometido adulterio con los ocho referidos; i despues de sana el dicho alguazil la acuso ante el alcalde dellos

flow from mines of sulphur. Their water is bad and foetid. At their edges are found crys-
talized masses of sulphur, purer than the best which
comes from Germany. The pastures irrigated by
the water are so excellent for horses that the
thinnest and most reduced rapidly recover their
powers, and come out in a few days sleek and
fat.

The Indians of this province are submissive and
of a good nature. The Mexican language is cur-
rent among them, although their proper tongue is
the Popoluca. Before their conversion, they had
the same rites and idolatry with the Pipiles and
Chontales their neighbors, of whom we shall speak
further on, and like them believed in dreams and
other superstitions. In most parts they recognize
their native chiefs, who however were not very
powerful; those who were strongest or had most
warriors give law to the others. ⁽⁶⁾

They are now distributed among six orders of
priests, and moderately instructed in the Christian
faith. They begin to be civilized, but as they are
new to our customs, if they are neglected, they will
soon fall back into their idolatry. While there one
of the Indians complained to me that the Alcalde
had prosecuted his wife for adultery, without his
having complained of her, and that he had been
obliged to pay the fine; in consequence of which,
and to avenge his injury, he had stolen the money
of the Alcalde. This affair happened as follows:

dichos delitos, i por ellos la prendió castigo é penó. Están aun siempre estos naturales en algunos hierros i ceremonias antiguas, placera à Dios que, con la diligencia que se pone, poco á poco vayan olvidándose de su perdición antigua, i tomando el camino verdadero para salvarse.

No tiene esta provincia puerto, sino uno que llaman de Eztapa, donde antiguamente el Adelantado Pedro de Alvarado hizo ciertos navios pequeños. An querido algunos decir que sería comodo para que, si V. M. fuere servido sepase por estas provincias la contratacion del Peru, se corresponda en el; es imposible por muchas razones; su entrada es playa de mucho tumbo, desabrigada i de mala facion para puerto; hace la mar una barra en la tierra arto grande i onda, mas en la entrada i boca muy baja, porque quando es mar muerto aun no ay un estado de agua, i por la bracuz ay refaca i tumbo dicho la dicha boca se muda cada año adonde la fuerza de los tiempos hiere mas recio. Dicen algunos, que para que la barra no se mude se podría hacer un muelle, que la fuerze siempre á estar en un lugar i no mudarse; parece razon de poca consideracion, para que allende que aunque estubiera siempre en un lugar i no mudarse, es baxa i de poca agua, desabrigada i que con los tiempos tiene mas ó menos arena por falta de cimientto que no tiene por ser harena gruesa i lavada. No tiene V. M. hacienda en estas provincias para podello hacer en 20 años. Dizen tambien que en la dicha barra se podría

During their idolatry, the women, at the time of their accouchment, confessed all their sins to the midwife; they believed that this facilitated parturition; but if notwithstanding, the birth was difficult, the husband was also obliged to confess his sins; and if this did not answer, they took the breech-cloth (*maxtli*) or drawers of the husband and placed them under her loins; and if this did not succeed, the midwife, as a last resource, drew blood from her own person, and sprinkled it to the four points of the compass, with ceremonies and invocations. The wife of the Indian in question, at the time of her accouchment, confessed to the midwife that she had eight lovers, whom she named. This was heard by a concealed alguazil, who when she became well, denounced her to the Alcalde, who in turn chastised her. (7)

These Indians preserve many of the errors and ceremonies of their ancient idolatry, but it is to be hoped that through the will of God, and by the diligence of his servants, they may be diverted, little by little, from their road to perdition, and led to take the true path to salvation.

There is but a single port in this province called Estapa [Istapa], where in former times the Adelantado Pedro de Alvarado constructed some little vessels. Certain persons have alledged that it would be advantageous for Your Majesty to make the route to Peru pass through these provinces; but this is entirely impossible, since it is only an open road-

echar un rio que con su corriente haga mayor barra i boca i mas ondo, i mejor puerto; tampoco es bien considerado, porque allende que sera muy costosa i poco firme segun lo que la mar y remarlo haze entra en la tierra adentro, aunque en ella se hechasen muchos rios, no havia ni podria hacer fuerza que contra la furia hordinaria de la mar i grande tumbo que siempre alli tiene, haga barra ni puerto conveniente; i quando contra ella obiera tanta agua i corriente que lo pudiera hacer la propia corriente, impidiera i estorbara que fuera puerto como quieren en decir que podria.

LA PROVINCIA DE LOS IZALCOS.

Que la cosa mas rica i gruesa que V. M. tiene en estas partes, comienza del rio Aguachapa i acaba en Guaymoco i Costa de Tonalá, corre por la misma costa 18 leguas. Tiene las calidades del suelo i cielo que la de Guazacapan, i abundancia de cacao, pesca, i frutos, i demas cosas que acá comunamente ay en las tierras calientes, i en especial la mas abundante de cacao que se sabe. El arbol que da el cacao es mediano, tiene sus hojas como castañal, aunque mayores; produce flor i fruta casi todas las lunas, i lo mismo hacen en estas partes todas los naranjos. Echa su flor el tronco i ramas, comenzando las mas veces desde el suelo, i como ellos echan la flor i crian su fruto, de que se van criando unas mazorcas mas largas i mayores que piñas; i dentro dellas 25 ó 30 almendras, que

stead, incommodious and without shelter. The sea has made so bad a bar at its mouth that it is difficult to go into it at low tide, and the storms change the entrance every year. There are those who pretend, that to prevent this bar from constantly changing its place, it is only necessary to construct a mole which will keep it fixed; but even then the port would only be a little less bad than now—shallow, without shelter, and filling up constantly, as it appears that the bottom of the sea is only coarse sand and pebbles, without cohesion. Besides, this province does not afford the means of constructing a work of the kind proposed, in twenty years. They pretend also, that a river may be turned to flow into the port, and thus deepen it, and cut through the bar; but they do not consider the cost of the undertaking, nor the difficulties interposed by the surf and the tides. (8)

PROVINCE OF IZALCOS.

This is the largest and richest province which Your Majesty possesses in these parts; it commences at the river Aguachapa and ends at Guaymoco, on the coast of Tonala, extending a distance of eighteen leagues along the sea. It has the same qualities of soil and sky with that of Guazacapan; is abundant in cacao, fruits, fish, and the other things which are generally found in hot countries; but in especial, it is more abundant in cacao than any country known. The tree which produces

es el cacao, de las quales 200 valen comunamente entre los Indios un real; i es la moneda que, para las cosas menudas, corre de hordinario entre ellos i nosotros. Es tan tierno arbol que con qualquiera estremo se pierde i seca; i ansi para criarle es menester mucho cuydado, i ponelle otro arbol que llaman *madre*, que le haga sombra i hampare del sol i del ayre. Antiguamente hera tan estimado que nadie bebia del dicho cacao, que no fuese Cacique, gran Señor, ó valiente soldado. Usaban en el sembrallo muchas ceremonias; escojiendo de cada mazorca é piña los mejores granos de cacao i juntos lo que habrian menester, los zaumavan i ponian al sereno en quatro dias del pleni lunio, i quando los habian de sembrar se juntaban con sus mujeres con otras ceremonias bien fucias. En efecto hera la cosa mas preciada que acá habia; a crecido i multiplicadose tanto, despues que estan en Vuestra Real Corona, con la libertad que tienen devello i tratallo, que desta provincia principalmente i de su comarca se provee la Nueva España, de que ay mucho comercio i contratacion de una á otra parte. La calidad desta fructa es casi fria, en tercero grado; usase en las bebidas generalmente i gastase i cóxese tanto, que parece que lo que sale á Nueva España i dan i gastan en sus casas i labores, debe ser, en solos quatro lugares de los Izalcos, mas que 50 mill cargas, que, á un precio comun, valen quinientos mill pesos de oro de minas. Yo los contó i repartí el tributo. Ocupan todos ellos, con sus huertas dos leguas

the cacao is of medium height; its leaf is like that of the chestnut but larger; and, like the orange trees of the country, it gives out flowers and fruit with almost every moon. The flowers start indifferently from the stem and branches, all the way from the ground up, and when these fall the fruit makes its appearance. It is as large or larger than a pineapple, and contains from twenty-five to thirty seeds like almonds, which are the cacao beans, and of these 200 are of the value, among the Indians generally, of one rial. They serve for small money or change, both among the Indians and the Spaniards. ⁽⁹⁾

The cacao tree is very delicate, and suffers alike from too much heat and too much cold, and therefore requires a great deal of care. They plant at its side, in order to give it shade, and protect it from the winds, another tree, which is called its *Mother*. The beverage which they prepare from the cacao was formerly so highly esteemed by the Indians, that no one was permitted to drink of it, unless he were a great personage, a cazique, or a famous warrior. In planting it, they used many ceremonies. They selected the best grains, and exposed them for four nights to the full moon, and at the moment of planting them, the men had connection with their wives, and went through other ceremonies of a libidinous character. In short, the cacao is the most precious thing produced here, and its cultivation has so much in-

en quadro, de que se infiere, no se faben tales leguas de arboles i huertas que fructifiquen, i den tanto valor. Quentan estos naturales el cacao por *contles*, *xiquipiles*, i cargas; un *contle* es 400 almendras, un *xiquipil* 20 *contles*, que son 8000 almendras; i una carga, 3 *xiquipiles*, con 24,000 almendras. Por estos numeros quantan todas las cosas, i es el mayor que entre ellos se halla. Pareció haber en la cuenta de los dichos lugares * * * * vecinos i que todos tienen * * * * pies de los dichos cacaos.

En los terminos i costa destos Izalcos, está el puerto de Acajutla, donde surgen i estan los navios que andan al tracto del dicho cacao é mercaderias que vienen del Peru i Nueva España.-

Tambien ha querido decir que es bueno i suficiente para la correspondencia á Peru, si V. M. fuese servido que la que agora ay en Tierra Firme se pasase á esta provincia. Está en altura de 13 grados i 36 minutos, é por la diferencia del Meridiano de Sevilla al desta tierra i declinacion se le da 4 minutos, con que seran 13 grados i 40 minutos. Corre leste-hueste i está desabrigado del sur i sus colaterales. Es una playa de mucha refaca i tumbo, i no tiene facion ni talle de puerto, de mala i enferma posicion, sustentarse los navios que alli surgen con todos los daños dichos, porque haze la mar en una recife que ay en la dicha playa una vuelta i refaca de mar tan fuerte que hace estar los navios suspensos sin hazer fuerza en los cables i anclas; i este solo beneficio tiene para tantos daños i la ne-

creased since the country came under Your Royal Crown, in consequence of the liberty which now exists for traffic in it, that this province and its neighborhood furnish the principal supply for all New Spain, with which there is much commerce, and where it is generally used, to such an extent indeed, that it is estimated, that from but four villages of the Izalcos, there are exported upwards of 50,000 loads, valued, at ordinary prices, at 500,000 dollars. The quality of this fruit is cold, in about the third degree. ⁽¹⁰⁾

I made an enumeration of these Indians and assessed their tribute. They occupy, with their gardens, two leagues square, and I know of no equal extent of land which has trees and gardens so flourishing, or which yields so great value.

These Indians count their cacao by *contles*, *xiquipiles*, and *cargas* or loads; one *contle* is 400 grains; the *xiquipil* is 20 *contles* or 8000 grains; and a *carga* is three *xiquipiles* or 24,000 grains. In this way they count all things, and it is the best mode they have. It appears, in the enumeration of these villages, that there are * * * * inhabitants, each of whom has * * * * feet of ground for the cultivation of the cacao.

On the coast and confines of these Izalcos, is the port of Acajutla, where vessels come to exchange the merchandise and products of Peru and New Spain for cacao. There are some who pretend that this would be a good and adequate port

cesidad precisa que del tienen i salto de otro tal, é toda esta comarca i la comodidad i cercanía que en el allan los vecinos i mercaderes de la villa de la Trinidad que está poblada en los dichos Izalcos.

Están situados en la falda de un volcan que está humeando, que según todos afirman se ha consumido i ha bajado de 50 años á esta parte mas de 20 estados de altura; i algunos años arrojado i espedido de sí tanta ceniza que a cubierto la tierra muchas leguas al rededor, y fecho gran daño en las huertas del cacao. Vierte la parte del Sur, como mas baja, muchas aguas, algunas muy buenas i otras malísimas i hediondas. Hace un rio que llaman de la Zeniza, por el mucho i gran hedor que lleva. Sale anísimismo del, otro arroyo de tan mala i viscosa agua que en poco tiempo cubre i haze piedra qualquiera cosa que en el cae. Y aconteció que habiendosele caydo á un Indio un machete, al cabo de dos años se halló cubierto de mas de un palmo de piedra por todas partes. Y fuera destes Izalcos, en un lugar que se llama Tecpa, sale del dicho volcan otro arroyo de la mesma calidad. Dizen que en la provincia de Chiapa ay un rio que haze lo mesmo; i sacando unos Indios piedra, para hazer cal, i quebrando una halláron dentro un fuste de una silla gineta, sano i entero.

De los dichos Izalcos se van subiendo tres leguas hasta un lugar que se llama Apaneca, tan fresco i aun frio que es el estremo de los lugares dichos; cojen en el granadas, membrillos, manzanas, i

for the communication with Peru, if Your Majesty were disposed to change the transit from Tierra-firme to this province. It is in $13^{\circ} 36'$ of Latitude, or rather in $13^{\circ} 40'$, adding $4'$ for the difference of the meridian of Seville. This roadstead opens east and west; it is unsheltered, with much surf, and has neither the form nor appearance of a port; it has a bad and unhealthy position; and the ships that visit it are subjected to all kinds of danger, since the sea breaks on a reef which there is here, with such force, and makes such a recoil, that they can only be held by the strongest anchors and cables; hence they do not come here, except from necessity, for want of any other port, and from the importance of the trade of this district, and of the city of La Trinidad, which has been founded in this province. ⁽¹¹⁾

This city is situated at the foot of a Volcano which smokes continually, and which I am assured has consumed itself and diminished in height more than twenty *estados* within fifty years. It has thrown out such a quantity of cinders, at different times, as to cover the earth for many leagues around, doing great damage to the plantations of cacao. Falling from its southern declivity, as well as lower down, are many streams of water. In some of these streams the water is excellent, in others bad and stinking. They form a river which is called *la Ceniza* (of the Ashes), which emits a great stench. There is also another stream of such

duraznos, trigo i las demas cosas que a estas partes an venido desos Vuestros Reynos.

En el mesmo alto, una legua del, está otro que se llama Ataco, del mesmo temple ifertilidad, i muy abundante de toda monteria i caza, por los muchos i buenos montes que para ella tienen. Tube noticia que habia en él venados de la forma que son los que en la India de Portugal crian la piedra bezar, é hise matar algunos en que se hallaron algunas piedras, que probadas en enfermedades pestilentes hacen el mesmo efecto que las que se traen de la dicha India. Ay tambien, un genero de osos pequeños; no tienen boca, como los desos Reynos; tienen en el cabo del ocico un agujero pequeño i redondo, i para mantenerse proveyólos naturaleza de una lengua larga, acanalada, con que chupan i facan la miel do quiera que la allan. I quando esta les falta, se van á los hormigueros, donde tienden su lengua como por caño y agujero de otra cosa engañandas las ormigas que entran i se hartan dellas.

Ay asimismo, muchas dantas de color blanco, pardo i vermejo, i otros muchos generos de animales estranhos i dañosos, i muchas iervas i arboles de buenos efectos para la salud humana, almazigos, dragos, é arboles de ánimo en mucha cantidad.

Prosiguiendo en la visita deste lugar, i pédiendo razon de los menores i huerfanos, para saber del tracto de sus personas i haciendas. Me traxeron una niña de año i medio, huerfana de padre i ma-

bad and viscous water, that it covers with stone, or converts into stone, whatever article may fall into it. They relate that an Indian, who lost his *macheté* in this stream, found it, at the end of two years, covered with a coating of stone more than a palm in thickness.

Beyond the district of Izalco, near a village called Tecpa, is found another stream flowing from this volcano, which has the same qualities. They say that there is a similar one in the Province of Chiapa, from which some Indians took a stone, within which, on breaking it, they found the tree of a saddle, sound and entire. ⁽¹²⁾

Leaving Izalco, and ascending three leagues, we reach a place called Apaneca, which is fresh and cool, therein differing greatly from the villages already described. Here they cultivate pomegranates, quinces, apples, peaches, wheat, and, in one word, all the products of Spain which have been brought to these countries.

On the same elevated grounds, one league distant, is another village called Ataco, which has the same climate and products. Here are large and fine forests, affording good hunting and an abundance of game. I understand that the same kind of deer is found here, which, in the Portuguese East Indies, furnishes the bezoar stone, and that several have been killed, in which stones were found producing the same effect on pestilential maladies. Here is also found a species of very small bears

dre, que estaba en poder i la daba leche una vieja de mas de 70 años. I yo admirado que muger de tanta edad tubiese leche, la hize traer delante de me, é vi como la niña la mamada averigue allende que hera dicha edad, que jamas habia parido fino que al tiempo que tomo la dicha niña movida de piedad i con animo de crialla, i porque no tenia quien la diese leche suficiente, la dio el pecho i le vino leche. Hizelo tomar por testimonio, i quise darle á entender á los Indios como por la caridad que aquella mujer habia tenido, Dios habio sido servido hufar aquella maravilla contra la orden comun, para que los Indios se moviesen á misericordia que lo han bien menester.

Del dicho lugar fuy á otro de Vuestra Real Corona que se llama Aguachapa, de mediano temple, de la fertilidad i cazas dichas. Hacese en él la mejor i mas galana loza al modo de los Indios, que ay en estas provincias. Principalmente la hacen i es oficio de las mugeres, las quales labran sin rueda ni instrumento alguno, mas que preparado el barro con las manos lo adelgazan, é ygulan de manera que hacen muy bien qualquier vasija que les mandan. Ay en los terminos deste lugar dos arroyos, i en el uno hacen los Indios pozos i remansos de agua, en que se cria una nata i escrimiento, que beneficiado se hace colorado como grana, i desta hacen i dan color á unos jarros que hacen muy curiosos. Creo que es el bol armenico, porque tienen las elecciones del, i ansimesmo lo ha dicho un me-

[ant-eaters], which instead of a mouth, has a small round orifice at the extremity of the muzzle. Nature, to enable it to live, has given to this animal a long and hollow tongue, by means of which it sucks up all the honey it can find. In lack of this, it thrusts its tongue into nests of ants, and when the latter, mistaking it for a tube or opening of some sort, enter into it, the animal withdraws its tongue and swallows them.

There are also many white, fawn-colored, and russet tapirs, and other strange and noxious animals. Also many trees and plants of medicinal qualities, such as mastic, dragon's blood, and copal.

In visiting this place, I took information related to minors and orphans, to know if they were protected in their persons and property. They brought me a little girl, a year and a half old, who had lost both father and mother, and who had been taken in charge and suckled by an old woman, seventy years of age. Astonished at this report; and that a woman of such age should give milk, I had her called before me and witnessed the suckling of the child, with my own eyes. This woman had never borne a child, yet taking pity on the infant, who had nobody to give it suck, she presented her own breasts, and the milk came. I had the testimony in the case taken down, and sought to impress the Indians with the idea that this was a miracle, wrought by God himself, in recognition of the charity of the old woman.

dico, bebido aprovecha al flujo de sangre y ace probado en enfermedades pestilentes, y ha aprovechado mucho, debese creer que si lo es el agua do esto se queja pasa por algun minero del dicho bol armenico. En el otro arroyo, con la mesma horden, coxen otra tierra negra con que dan muy buen color negro, aunque labado bacia. Ay en el termino del dicho lugar unos manantiales que yo ví de agua caliente i tanto que quema, i tan diferentes en el color i nacimientos que espantan. Lllamanlo los Indios *el Infierno*, i no sin alguna semejanza. Brotá i salé el agua en espacio de un tiro de ballesta, por muchas partes i con diversos estruendos, segun los horganos por do falen; unos azen ruydo como fuele un batan, otros como molino, otros como fuelles, otros como quien ronca, i de otras mil formas. En algunas partes fale el agua turbia, en otras clara, en otras colorada, en otras amarilla i de otros colores, segun los mineros de tierra por do pasen, i del humo de allí fale. Se haze un betun de diferentes colores que parece podria servir para pintar. Los Indios fuelen llevar sus hollas de *cotes* i de carne y cozellas en algun respiradero de aquella agua. Habra tres años que pasando un muchacho en el dicho lugar se le sumió i undió una pierna en un pantano desta agua, i aunque lo socorrieron luego, dejó la carne de toda la pierna, i sacó el hueso i nierbos mondos i limpios, i murió otro dia figuiente despues. De todas estas fuentes se haga un rio, que llaman el rio Caliente, que aunque fale por

I went from here to another village called Aguachapa, which enjoys a medium temperature, and where are found the same products and the same kind of game. Here is made the best pottery, after the Indian manner, in all these provinces. It is chiefly manufactured by the women, without the aid of a wheel or other instrument, with their hands alone, in the use of which they are so dexterous as to give to their vessels whatever shape may be desired.

There are two ravines in the lands belonging to this village, in one of which the Indians open pits or reservoirs for the water, whereon collects a kind of cream or scum, which, when prepared, gives as fine a color as cochineal. With this they paint their pottery in a very curious manner. I believe it to be *bole of Armenia*, for it has the same peculiarities; and a doctor assured me that when taken inwardly it cured the bloody flux, and that it has proved to be useful in pestilential maladies. If this be so, we may believe that the water which flows in this ravine, traverses a mine of *bole of Armenia*. In the other ravine, in the same manner, they obtain a kind of black earth, which gives an excellent black color; it however, washes out. Near this place I also found some springs of boiling water; they are of different origins and of various colors. The Indians call the place where they are found *Hell*, and not without some reason. They are all within the space of a gun shot across, and each

debajo de la tierra, mas de media legua deste lugar a contecido pelar los pies á un caballo i mancallo. Dos tiros de arcabuz mas cerca de una sierra que alli està, ay otros respiraderos de agua caliente, i està una piedra de cinco varas de largo i tres de ancho, endida por medio, i sale siempre por la endadura cantidades de humo; i llegando se á ella se oyé el mas horrible i espantoso ruido que se sale; y acontecé muchas beces quando los tiempos andan rebueltos, que salen por alli unos bramidos i truenos que se oyen media legua al derredor. Cosa por cierta que admira en el monte donde esto està, ay grandes i gruesos arboles, i un genero de robles de grandísimas bellotas de que los muchachos hazen tinteros; é yo tengo una concha de las dichas bellotas, que tienen tres dedos de grueso. Ay en los terminos deste lugar escorpiones tan grandes como gazapos, é un genero de sapos menores que ranas, que saltan por los arboles, i se tienen como pajaros. En tiempo de aguas hazen tan grande estruendo i dan tan grandes bramidos como unos terneros, i aunque esto me le habian afirmado no lo quise creher hasta vello; i animesmo las mayores ormigas que he visto. Comenlas los naturales, i las venden en sus mercados.

Toda esta provincia esta repartida en 8 partidos de clerigos; i por el mucho comercio que en ella ay, es gente entendida é ladina, é instruida por la mayor parte en las cosas de la Fee.

La provincia de Çençonatl se acaba en el lugar

makes a different noise. One imitates a fuller's mill, another the sound of a forge, and a third a man snoring; in fact they give forth a thousand different noises. The water in some is clear, in some turbid, and in others red, yellow, and of various colors, according to the nature of the minerals which they contain, or of the smoke which rises from them. They all leave deposits of various colors, which it seems to me might be used for painting. The Indians are accustomed to place their vessels over some of these openings, and thus cook their food. Three years ago, a boy passing here, one of his legs broke through the crust which had been formed over one of these springs, and although the limb was immediately withdrawn, it was deprived of its flesh, and only the bones and tendons remained. The boy died on the second day after. Collectively, these springs form a river called *Rio Caliente* (Hot River), which does not emerge from the earth for more than half a league from them, and even there is so hot as to burn the feet of horses and make them lame. Double the range of a musket shot from these springs, nearer a mountain which is found here, are other *respiraderos* of hot water. One of these is in a rock five yards long and three broad, which is split in the middle, and from this opening it constantly sends out smoke (¹³); and on approaching it, one hears a fearful sound, which it is said, at certain times, such as the changes of the seasons, resembles thun-

dicho, i comienza la de Sn. Salvador en el de Atiquizaya, que es un lugarejo de V. R. Corona. Tiene las cazas é fertilidad dicho, tienen i hacen una masa i betun que llaman *axin*, de un género de gusanos ediondos i ponzoñosos, que is maravilloso medicamento para todo genero de frialdades y otras indisposiciones. Nace dos leguas deste lugar el rio que llaman de Aguachapa, y á 7 de su nacimiento va muy grande, i á 13, que es donde entra en el mar del sur, grandísimo. Creo que en todas las Indias no ay rio tan grande, con tan poca corriente.

De allí fuy al lugar de Sta. Ana; no tiene cosa de notar mas que de dos generos de madera, de las astillas de la una hacen i tienen la color leonada, i el otro palo si lo echan en el agua se torna azul. Estremadamente cerca del dicho está un lugarejo que se llama Coatan, i en sus terminos una laguna en la falda del volcan dicho, ondísima i de mala agua i muy llena de caymanes. Tienen dos isletas en medio. Los Indios Pipiles tenian esta laguna por un oráculo de suma autoridad, é que ningun humano podrá ver lo que en ella habia, i que el que probase se habia de tullir i morir mala muerte; i deribavan esta devocion de patrañas antiguas; en este horror mande que me hiciesen unas balsas para entrar en la dicha isla i defengañarles de tal torpeza. Estando fechas i para partirme pareze que ciertos negros i mulatos de una estancia alli vezina, entraron en la isla é hallaron un idolo grande de piedra de figura de muger, i algunos sacrificios.

der, and may be heard for a distance of half a league around. However this may be, one thing is certain and to be admired, and that is the forest in which this spring is found. The trees are tall and thick, and there is a kind of oak producing immense acorns, from which the boys make inkstands. I have the shell of one of these, which is three inches in diameter.

There are hereabouts scorpions as large as young rabbits, and a kind of toad smaller than a frog, which mounts into the trees, and might be taken for a bird. In the rainy season it makes a fearful noise, like that of a calf. Although I was told this, I could not believe it, until I saw the animal for myself. Here also, are found the largest ants that I ever saw. The natives eat them, and they are sold in their markets.

This province is divided into eight ecclesiastical districts; and in consequence of its considerable commerce, its inhabitants are intelligent, sagacious, and for the most part well-instructed in the essentials of the Faith.

At the point last named, the province of Cenconatl terminates; that of San Salvador commences at Ataquizaya, a little village belonging to the crown. This has the same climate and productions with the towns just described; and here they make, from a stinking and venomous worm, a dough or paste called *axin*, which is an admirable remedy against cold humors and other maladies.

Cerca hube de lo que se halló unos *Chalchibites* que son piedras de las que suelen aprovechar para la ijada orina é materias. Con lo qual los Indios viejos i antiguos se defengañaron de su hierro, i los mozos mas Cristianos entendieron la burla de aquel fantuario ser como las demas de su gentilidad.

Todos los lugares comarcanos son de buen temple é fertilidad, é de las demas buenas calidades dichas.

Con el término i montes del lugar Guaymoco de V. Real Corona, ay grandes arboles de bálamo, i en toda la costa de Tonalá, que es de su partido. En la iglesia del ví doce pilares del bálamo de á mas de 55 pies de alto. Es madera muy recia i pesada. El licor que en comun se coje del es por el bueno en el verano que acá es desde Noviembre hasta Mayo; vale una botija perulera del, doscientos i quarenta reales. Los Indios sacanlo con alguna violencia, porque para que el arbol dé é destile mas, lo chamuscan con leña al derrido del tronco; yo he hecho sacarlo i cojello como el arbol la da i despide, sin otra fuerza de fuego ni instrumento. Dizen es licor maravilloso; i que será de mejor efecto hecha su semilla como almendras, i en ellas cria un licor como oro, hize sacar un poco, tambien se cree que maravillosa cosa; en abiendo ocasion se esparimentará, tambien hize sacar de las mesmas pepitas agua, dicen las mugeres que es muy buena para agua de rostro.

De alli se va á la ciudad de San Salvador por una

Two leagues from here the river Aguachapa takes its rise; at a distance of seven leagues from its source it is a large stream, and at thirteen leagues, where it falls into the sea, it is very large. I do not believe, that in all the Indies, there is so large a river with so short a course.

From this place I went to Sta. Ana, where there is nothing remarkable except two kinds of wood, from the chippings of one of which, when soaked in water, is obtained a fawn color, and from those of the other a fine blue. Very near here, is a little village called Coatan, in the neighborhood of which is a lake, situated on the flank of the volcano. ⁽¹⁴⁾ Its water is bad; it is deep, and full of caymans. In its middle there are two small islands. The Indians regard this lake as an oracle of much authority. They believe that no man can endure to see what it contains, and that whoever makes the attempt will become dumb and die some fearful death. They derive this superstition from their ancient legends, and in view of it, I ordered some rafts to be made on the spot, to take me to the islands, in order to undeceive the Indians. They were made accordingly, but at the moment of embarking, I learned that certain negroes and mulattos of an adjacent estate had been there, and had found a great idol of stone, in the form of a woman, and some objects which had been offered in sacrifice. Near by were found some stones called *chalchibites*, which are good against diseases of the liver and

angostura i callejon extraño; páfase yendo por él un rio 67 veces. Está á la falda de un volcan grande, i de mucha circumferencia por sus faldas; no echa fuego, porque la materia que la causaba se debio de acabar en el tiempo que ardio, consumió é hizó tan gran boca que boxa mas de media legua, i está ondísima; i antes de llegar á lo bajo haze dos estancias ó plazas á la forma que son los que se hazen en los hornos de cal; de lo mas ondo é ultimo sale un humo ordinario, i de tan grande hedòr que ha contecido llegándose un Español cerca desmayarse, y amortecerse. Desde lo ultimo é bajo asta lo mas alto está lleno de grandes cedros, pinos, i otros muchos generos de arboles i animales, i de quemazones del fuego que solia haber en él.

Tres leguas de su estremidad está un lugar que se llama Nixapa, donde ay un pedazo de monte áspero que llaman *malpays*, de piedra i de mucha tierra quemada i arrojada, muy tendida i de grandes pedazos; i aúsi pone admiracion donde pudo venir, pues en todo lo que ay hasta el dicho volcan no parece señal de lugar de aya habido fuego; sino en dicho volcan parece que pues las piedras y tierra que alli ay es que manda, i no ay lugar do mas cerca pudiese salir que el dicho volcan lo arrojó al tiempo que tenia fuego, como lo an fecho en estas provincias uno que ay en el valle deste ciudad, que pocas años ha hecho de sí grandes montones de fuego i piedra; i otro de Nicaragua que rebentó i

bladder. ⁽¹⁵⁾ This visit undeceived the old Indians, and convinced them of their errors, at the same time that it gave the younger and Christianized Indians to understand, that the ideas connected with this sanctuary were as absurd as the other notions of their paganism.

All the villages in this vicinity are of good climate, surrounded by a fertile soil, and possess the various good qualities already mentioned. In the district of the village of Guaymoco, and in the forests which pertain to it, as also in all the coast of Tonalá, are found balsam trees of large size. In the church of the village, I saw twelve pillars of balsam wood, which were at least 55 feet high. It is a hard and heavy wood. The best balsam is collected between November and May, and a bottle of it is valued at 40 rials. The Indians obtain it from the trees with some degree of violence; and in order to make them distil rapidly they build fires around their trunks. They say that this balm is a marvellous liquor; and in order to give it greater effect, they extract an oil from the nuts of the trees, which looks like gold; also, a kind of liquid, which the women aver is very good as a cosmetic. ⁽¹⁶⁾

Going from here to the city of San Salvador it is necessary to pass through a defile exceedingly narrow, and to cross the stream which flows through it sixty-seven times. ⁽¹⁷⁾ The city is situated on the flank of a very high volcano, of

subertió unas fierras sobre un valle, é undio ciertos lugares de Indios, en que murieron hartos.

De dicho volcan salen muchas é muy buenas aguas, junto al dicho lugar de Nixapa se forma un río dellas. I sale un arroyo que corre i lleba agua de noche i asta las 7 ú 8 del día, é lo demas se zume é no parece. Junto al cerro de San Juan, en la provincia de la Choluteca, es público ay otro que solo corre asta medio día, i de alli hasta la noche se zume el agua; i otra en la provincia de Chiapa que tres años continuos corre, i tres no corre ni parece agua.

Ansimismo en la falda de dicha volcan ay una oya redonda de mucha anchura que muestra haber sido volcan i ardido mucho tiempo, porque en todo su circuyto la tierra i peña está muy quemada é molida del fuego. Naze agora en ella una fuente de bonissima agua, de que se provehe el lugar de Cuscatan, que está asentado á la orilla della.

Junto al dicho lugar está la ciudad de San Salvador; es de buen temple i fertil tierra, i en el altura de 13° 36'. Quando llegué á ella casi estaba despoblada, porque un temblor grande que hizo el segundo día de la Pascua del Espíritu Santo pasado les derrocó i molió todas sus casas, que aunque muchas heran fuertes é buenas se cayeron é habrieron. Fue el mas espantoso que jamas dicese ha visto.

Yo ví un lienzo bien grueso de la pared de una Iglesia que habiendole lebandado el temblor

wide circumference, which is now extinct, probably because it consumed all the materials of a combustible nature which were in it, during the period of its activity. It has an enormous crater, half a league broad, and very deep. In descending into it, are found two terraces or platforms, similar to those in lime kilns. From the last and lowest rises a smoke so offensive, that a Spaniard who reached there barely escaped suffocation. This mountain is covered from top to bottom with great cedars, pines, and forests of other trees, abounding with animals, and has many deep ravines, caused by fire.

Three leagues distant, near a place named Nixapa, there is a piece of rough country called *mal-pays*, covered with rocks and burned earth in confused masses, which is the more surprising as between this spot and the volcano there is not the least trace of fire. ⁽¹⁸⁾ It must be believed therefore, that these masses were thrown here from the volcano, during one of its eruptions, as has happened with the volcano of Guatemala, which has vomited great volumes of fire within the past few years, and as has happened also, in Nicaragua, where one broke out in eruption, and raised several mountains in what was before a valley, overwhelming various Indian towns, and destroying many of their inhabitants. There flow from this volcano a great many streams of water, which unite near the said village of Nixapa, and form a river. There is one rivulet which flows all night, and until 7 or 8 o'clock

arriba, se tornó á sentar desbiado de su cimientto un xeme por algunas partes, y otras muchas cosas á este tono, i en el camino i sierras que llaman de los Tecçacuangos hendidas por muchas partes. Ninguna cosa de los Indios de aquellas sierras quedo en pie; todas cayeron. Contome un Español que caminaba por alli á la fazon que tembló, que las sierras pareciafe juntaban, unas con otras, é que á el fue forzado á apearfe i tenderfe en el suelo, por que no se pudo tener en pie.

La casa donde yo estaba arfaba como un navio; parecia que los demas llegaban con los tejados al suelo; é quifo N. S. que no peligraron fino tres personas que fue espanto i misericordia fuya; segun las casas cayeron i la gente andaba turbada, i espantada en los arrabales de la ciudad.

Salen tres hojos muy grandes de agua caliente, muy buena i clara, é sin ningun mal sabor, i que en sacandola se enfria i bebe; en su nacimiento es algo calida, aunque se puede sufrir, como va corriendo se va resfriando. No créo que en el mundo puede haber disposicion para los baños que en las dichas fuentes.

Cerca á la dicha ciudad ay una laguna, que boxa cinco leguas, de poco fructo hasta agora, aunque han hechado algunos mojaras, no havido pescado de momento. Quentan los naturales Indios antiguos, que solia haver en ella culebras de estraña grandeza, i que un cazique de un lugar que se llama Atempamacegua topo una que segun la demostracion

in the morning, and which is dry during the rest of the day. It is well known that near the mountains of San Juan, in the province of Choluteca, there is another spring which flows until noon, and then stops until night; and another in the province of Chiapas, in which the water flows for three years, and then stops for an equal time. (19)

On the flank of the same volcano, is a large round opening, which appears to have been anciently a crater, for all around it the cliffs and earth are burned and cracked by fire. A small stream of excellent water now flows from it, which supplies the village of Cuzcatlan, situated on its banks. Near here is the city of San Salvador, with a fine climate and fertile soil. Its latitude is $13^{\circ} 36'$. When I arrived there I found it nearly depopulated, in consequence of a great earthquake which took place on the second day of Easter preceding. This earthquake split and threw down all the houses of the town, notwithstanding that they were generally strong and well-built. It is said that it was the severest and most fearful ever known. I myself saw a large fragment of the façade of a church, which had been lifted up, turned, and thrown for some distance from its foundation, and many other things of this kind. The road and the mountains called Tecçacuangos was fissured in many places, and not a single house of the Indians in those mountains was left standing; all were thrown down. A Spaniard who was travelling

hacia debia tener mas que 50 pies. No lo tengo por cosa muy autentica, porque nadie dice la ha visto sino esta cazique, aunque es notorio por la fama antigua en toda aquella provincia.

En la costa del Sur ay unos campos que se llaman de Jivoga [Jiboa], que corren 14 leguas, hasta el rio Lempa, termino de la provincia de San Miguel, llanos y abundantes de pasto para gran cantidad de ganado; al presente ay algunas estancias, pero muy poco ganado para lo que podria haber. Ay en ella grandes pesquerias i disposicion para hacer sal al modo de los Indios. A un lado dellos, é á la falda de un alto volcan, estan quatro lugares de Indios que llaman los Nunualcos, donde de poco tiempo á esta parte se beneficia é cria cacao abundantísimamente, y en tanta cantidad que tanto por tanto escede a la provincia de los Izalcos.

A la parte del norte del dicho volcan está un lugar que se dize Iztepeque, i en sus terminos unos manantiales de agua caliente de la misma forma que dixe los habia en el lugar de Aguachapa; tienen mucho alumbre i azufre; en todo aquel alderredor ay muchos arboles i yerbas para buenos efectos, i en especial estan los montes llenos de la rayz de Mechoacan. Del lugar dicho, aunque es en la misma provincia, comienza otra lengua de Indios, que llaman los Chontales, gente mas bruta, aunque antiguamente valientes entre ellos.

Hay en la dicha provincia una laguna que se dize de Uxaca grande, i que de su desagadero se

there, at the time, related to me, that the mountains rocked towards each other as if they would join, and that he was forced to dismount and lie down, from the absolute impossibility of standing erect. The house in which I stopped, had been tossed about like a vessel at sea, and it seems that the others were all thrown down with their roofs flat on the ground ; but thanks to God only three persons perished, which was a special mark of mercy, since most of the houses fell while yet the inhabitants wandered in confusion and alarm in the suburbs. ⁽²⁰⁾

There are, near the city, three large springs of hot water, clear and good, without any bad taste whatever, which may be drunk when it cools. They are of supportable temperature near their sources, and the water cools in running, so that I do not believe there exists a better place in the world for the establishment of baths, than is afforded by these springs. Near this city there is also a lake, about five leagues in circuit, but of very little utility, for although some *mojarras* have been thrown into it, yet up to this time it has no fish worthy of mention. The old Indians say that there are serpents in this lake, of extraordinary size, and that the cazique of a town called Atempamacegua encountered one which, according to his description, was fifty feet long. I do not hold this as very authentic, for no one pretends having seen any, except this cazique ; nevertheless the notion has prevailed in the country for a long time. ⁽²¹⁾

forma i haze el rio de Lempa, que es uno de los mayores deste distrito. Tiene en medio dos peñoles, en uno de los quales antiguamente los Indios de aquel distrito hacia sus sacrificios e idolatrias. Es tierra aunque caliente, fertil, de mucha pesca i caza; hay algunos venados blancos, i no se sabe en estas provincias en otras partes do los haya. En su ribera hay un jenero de arboles pequeños que dan una goma de lindo olor i que semeja i parece menjuy finísimo; de la flor muy olorosa i el fruto no se sabe que sea de provecho.

Tres leguas della esta el lugar de Micla,* donde antiguamente los Indios Pipiles desta distrito tenían gran devocion i venian á ofrecer sus dones é hacer sacrificios; i lo mesmo hazian los Chontales é otros Indios comarcanos de diferentes lenguas. Tenian en sus sacrificios algunas especialidades que en otras partes, i *cues* i *teupas* de mucha autoridad, de que aun oy ay grandes señales é indicios.

Allende del cazique i Señor natural, tenían un papá que llamaban *Tecti*, el qual se vestia de una ropa larga azul, i traia en la cabeza una diadema i á vezes mitra labrada de diferentes colores, i en los cabos della un manojo de plumas muy buenas de unas pajaros que ay en esta tierra, que llaman *Quetzales*. Traya de ordinario un báculo en la mano á manera de obispo, i à este obedecian todos

* Herrera, in copying this paragraph, substitutes *Mimilla* for *Micla*.

On the south coast there is a plain called that of Jivoga [Jiboa], extending fourteen leagues to the river Lempa, which is the boundary of the province of San Miguel. It is level, abundant in pasturage, and capable of supporting a great number of cattle; but, at present, there are only a few farms, with but few cattle compared with what there might be. There are here some large fisheries, and manufactures of salt, after the Indian fashion. To one side, and on the flank of a high volcano [San Vicente], are four villages of Nunualco Indians, who have lately commenced the cultivation of cacao trees, which produce abundantly, and on equal space of ground, even more than in the province of Izalco. To the north of this volcano is a village called Iztepeque, near which are springs of hot water like those of Aguachapa. Much alum and sulphur is found here, and in the forests thereabouts are many trees and plants having medicinal virtues. They especially abound in the root of Michoacan. At this place, although in the same province, the Indians commence to speak a new language, called the Chontal. They are a very rude people, but had anciently a great reputation for valor amongst their neighbors. ⁽²²⁾

In this province there is a lake called Uxaca, in which the river Lempa, one of the largest in these regions, has its source. It has in its center two high rocky islands, on one of which the Indians formerly made their sacrifices and practiced their idolatries. The district around the lake, although

en lo que tocaba a las cosas espirituales. Despues de deste tenia el segundo lugar en el sacerdozio otro que llaman *tehu a matlini* que hera el mayor echizero i letrado en sus libros i artes, i el que declaraba los agüeros i hacia sus pronosticos. Habia allende destos quatro sacerdotes que llamaban *teupixqui* vestidos de diferentes colores i de ropas hasta sus pies, negras, verdes, colorados, i amarillas; i estos heran los del consejo de las cosas de sus ceremonias, i los que asistían a todas las supersticiones i boberias de su gentilidad.

Habia tambien un mayordomo que tenia cuydado de guardar las joyas i preseas de sus sacrificios, i el que sacaba los corazones á los sacrificados, i hazia las demas cosas personales que heran necesarias; i fin los dichos habia otros que tenian trompetas é instrumentos de su gentilidad para convocar i llamar la gente á los sacrificios que habia de hazer.

Eleccion del Papá i Sacerdotes.

Quando el Papá fallecia, lo enterraban asentado en un banco pintado, en su propia casa, i le lloraba todo el pueblo quinze dias, con muchos gritos i alaridos; ayunaban todos los quinze dias; acabadas las obsequias, el cazique i el sabio elegian otro papa por fuertes, i habia de fer uno de los quatro sacerdotes susodichos; i á la eleccion deste hacian grandes *mitotes* i fiestas, i este electo sacrificaba la lengua i

somewhat hot, is fertile, and abounds in fish and game. There are white deer also, which, so far as I know, are not to be found elsewhere. On its shores is a kind of small tree, which yields a gum of delicate odor, resembling the finest *benjamin*; and also a flower of great sweetness, but I do not know if the fruit be good or of use. ⁽²³⁾

Three leagues distant, is the village of Micla, which anciently the Pipil Indians of this district held in great veneration; it was here they came to make their offerings and sacrifices, as did also the Chontals, and other neighboring Indians of different languages. Their modes of sacrificing differed in some respects from those of other parts. They had *cues* or temples, and *teupas* or priests of high authority, of which there are still many signs and traces.

Besides their cazique or secular lord, they had a kind of pope, called *Tecti*, who dressed in a long blue robe, and wore on his head a diadem, or sometimes a mitre embroidered with many colors, at the crown of which rose a cluster of very beautiful feathers, taken from a bird, called in this country, *Quetzal*. ⁽²⁴⁾ This pontiff carried in his hand a staff, which resembled the crook of a bishop, and he was obeyed in all spiritual things. After him, next in sacerdotal authority, was the *tehu a matlini*, who was the ablest diviner and the man best versed in their ancient books and in their arts. He it was who made auguries and foretold future events. After him, were four priests called *teupixquis*, who

miembro genital i la sangre ofrecia á sus idolos, i este elexia el sacerdote que habia de entrar en su lugar, i havia de ser uno de los hijos del papa muerto si los tenia u otro hijo de los sacerdotes, i los demas oficios que faltaba en sus *teupas*.

Adoraban el sol quando sale, i tenian dos idolos, el uno en figura de hombre, i este se llamaba *Quetzalcoatl*, i el otro en figura de muger, *Itzqueye*; todos los sacrificios que hacian heran á los susodichos, i tenian calendarios ó dias diputados para cada uno dellos, i así el sacrificio se hazia conforme á quien caya la fuerte del dia.

Sacrificios.

Hacian dos sacrificios solenes cada año, el uno al principio del invierno, i otro al principio del verano; i este sacrificio hera dentro de la casa de oracion, i los que sacrificaban para este sacrificio heran muchachos de seis años hasta doce, bastardos, i nacidos entre ellos.

La Manera deste Sacrificio.

Tañian sus trompetas i atabales un dia i una noche antes, i luego todo el pueblo se juntaba en la manera susodicha, i los quatro sacerdotes dichos salian del *cue* con quatro brazeritos de fuego, i en

went dressed in long robes, falling to their feet, each of different color, black, red, green and yellow. These were the counsellors of the pontiff, and directed all the superstitious ceremonies and follies of their religion. There was also a kind of *mayor-domo*, who had charge of the sacred jewels and the instruments of sacrifice. He also opened the breasts of the victims of sacrifice, and tore out their hearts, and performed such other personal services as were requisite. Besides all these there were other functionaries, who played on the drums, trumpets and other instruments used in convoking the people to the sacrifices.

Election of the Pope and Priests.

When the chief priest died, he was buried in his own house, seated in a painted chair, and all the people mourned for him for fifteen days, with loud cries and lamentations. They also fasted during this period; but when this was over, the cazique and the wise man or diviner selected a new pontiff by lot. It was requisite that he should be one of the four priests above mentioned. When the choice was made, they had great feasts and dances, and he who was chosen drew blood from his tongue and private parts, and offered it in sacrifice to the idols. He also named his successor in the priesthood, who was required to be a son of the deceased pontiff, if he had left one, if not, the son of some other priest. He filled also the other offices which at any time

ellos puestos copal i ule, ivanse derechos todos quatro juntos á do sale el sol, i se hincavan de rodillas ante el, i le zaumavan diciendo palabras é invocaciones, i esto fecho se dividian hacia quatro partes, leste, oeste, norte, sur, i predicavan sus rictos i ceremonias. Acavado el sermon se entravan corriendo en unas casás que tenia hechá los quattros vientos, i descansavan un rato. De ay se iban á la casa del papa que estava junto al *cu*, i alli tomavan el muchacho que havian de sacrificar, i davan quatro bueltas al patio en manera de baile cantando. Acabadas las bueltas salia el papa de su casa, con el sabio i mayordomo, i subian al *cu* con el cazique i principales, los quales quedavan á la puerta de su adoratorio, i luego los quatro sacerdotes tomavan al muchacho en brazos, cada uno de su mano i pie; i salian luego al mayordomo con cascaveles en los pies i manos, i moijado, i por el siniestro lado le sacavan el corazon i lo davan al papa, el qual lo ponía en una bolsa labrada pequeña i la cerra, i los quatro sacerdotes tomavan la sangre del sacrificado en unas quatro jicarás, que son vasos de cierta fruta que los Indios usan, i salian uno tras otro, abajavan al patio, i á las quatro partes de los vientos dichos asperjavan la sangre con la mano derecha; i si sobrava algun sangre, la volvian adonde estava el papa, el qual hechava la sangre, corazon i bolsa en el cuerpo del sacrificado por la propia herida, i enterravanlo en el mismo

became vacant in the *teupas*, or temples. They adored the rising sun, and had two idols, one representing a man, whom they called *Quetzalcoatl*, and the other a woman named *Itzqueye*. All their sacrifices were made to them, and they had a calendar, with days specially set apart for each one, and on these the sacrifices were made.

Sacrifices.

Each year they had two principal and very solemn sacrifices; one at the commencement of summer, and the other at the beginning of winter. These were made in the interior of the sacred place or temple, and were of boys between the ages of six and twelve years, bastards, born among themselves.

Mode of these Sacrifices.

They sounded their trumpets and drums for one day and night before the sacrifice, and when the people were assembled, the four priests came out from the temple, with four small braziers in which they burnt copal and caoutchouc; and the four together, turning in the direction of the rising sun, bent their knees to it, offering incense, and reciting words of invocation. After this they separated, and did the same in the direction of the four cardinal points, south, east, north and west, preaching and explaining their rites and ceremonies. When the sermon was finished, they retired within four houses or chapels which were built at the four corners of

cue. Este era el sacrificio que hacian por los tiempos del año.

Juntavanse el papa, sabio i hechizero, con sus quatro sacerdotes i sabian por sus fuertes i hechicerias si harian guerra ó si alguno venia contra ellos, i si las fuertes les decian que si, llamavan al cazique i capitanes de guerra, i decianles como venian los enemigos é adonde havian de ir á hazer guerra. El cazique apercevia toda su gente de guerra i salia en busca de sus enemigos, i si tenian victoria en la batalla, luego el cazique despachava correo al papa, i le havifava el dia que havia subcedido, i el sabio via aquién se havia de hacer el sacrificio. Si era á *Quetzalcoatl*, durava el *mitote* 15 dias, i cada dia sacrifican un Indio de los que havian cautivado en la batalla; i si era á *Itzqueye* durava el *mitote* cinco dias, i cada dia sacrificavan otro Indio.

El sacrificio se hacia en esta manera; que todos los que se hallaron en la guerra venian en ordenanza cantando i bailando, i traian á los que havian de sacrificar con muchas plumas i *chalcivetes* á los pies i manos con sartas de cacao al pescuezo, i estas traian los capitanes en medio de si. Salia el papa i sacerdotes con los demas del pueblo á recebillos con baile i musica, i los caziques i capitanes ofrecian al papa, aquellos Indios para el sacrificio, ivanse luego todos juntos al patio de su *teupa* i bailavan todos los dias i noches susodichos. I en medio del patio ponian una piedra como poyo, i sobre ella hechaban al

the temple, and there rested for a little while. They next went to the house of the high priest, which was close to the temple, and took thence the boy who was to be sacrificed, and conducted him four times around the court of the temple, dancing and singing. When the ceremony was finished, the high priest came out of his house, with the second priest and mayordomo, and ascended the steps of the temple, accompanied by the cazique and principal Indians, who, however, stopped at the door of the sanctuary. The four priests next seized the victim by his extremities, and the mayordomo coming out, with little bells on his wrists and ankles, opened the left breast of the boy, tore out his heart and handed it to the high priest, who put it into a little embroidered purse, which he closed. The priests received the blood of the victim in four *jicaras*, which are vessels made from the shell of a certain kind of fruit (the *calabash*), and, descending one after another into the court, sprinkled it, with their right hands, in the direction of the cardinal points. If any blood remained over, they returned it to the high priest, who put it back, with the purse containing the heart, into the body of the victim, which was interred in the temple itself. This was the kind of sacrifice made at the opening of the two seasons of the year. ⁽²⁵⁾

The high priest, his second, and the four priests were accustomed to meet to ascertain, by sorcery and enchantment, if they should make war, or if

Indio que habían de sacrificar despaldas i los quatro sacerdotes tenían al Indio de pies i manos, salía el mayordomo con muchas plumas i cargado de cascabeles con un navajon de piedra en la mana, i le abría el pecho, i le sacaba el corazon, i en sacandolo lo hechaba en alto á las partes de los quatro vientos, i la quinta vez lo echaba en medio del patio derecho en alto quanto podia i decia toma Dios el premio desta vitoria. Este sacrificio hera publico que todos chicos i grandes lo vian,

Los que heran soldados de la guerra no dormian en sus casas con sus mugeres sino en unos *calpules* que tenían diputados por ellos, lo propio los manzebos que amostraban elarte de la milicia, i de dia iban á casas de sus mugeres á comer i beber, i de allí á sus milpas, i siempre quedava una compañia á guardar el pueblo. Conocianse los valientes en el que mas agujeros se haria en su miembro, aquel hera mas valiente. Las mugeres sacrificavan las orejas i lengua, i se labravan todo el cuerpo, i la sangre que le salia lo coxian en algodones i lo ofrecian á sus idoles, las mugeres á *Itzqueye*, i los hombres á *Quetzalcoatl*.

Las supersticiones que hazian para sus sementeras hera que tomávan en unas jicaras pequeñas todas las fuertes de semillas que querian sembrar, i las llevaban ante el altar de sus idolos, i en el suelo hazian un oyo, i los ponian por su horden i la cobijaban con tierra, i sobre ellos ponian un brafero grande con muchas brasas i con copal y ule. I los

their foes were coming to attack them ; and if it appeared that such an event was to take place, they called together the cazique and war chief, and advised them of the approach of their enemies, and whether they should go to meet them. The cazique then assembled the soldiers, and all went out to battle. If he was victorious, he despatched a messenger to the high priest, advising him of the date of the occurrence, and on this information the diviner ascertained to which of the Gods sacrifice was to be made. If to *Quetzalcoatl*, the ceremonies lasted fifteen days ; if to *Itzqueye*, five days, and on each day they sacrificed a prisoner. These sacrifices were made as follows : All those who had taken part in the war, returned home in order, singing and dancing, and bringing with them those who were to be sacrificed, decorated with feathers and *chalchiuites* on their wrists and ankles, and with strings of cacao beans around their necks, the captains themselves conducting them in their midst. The pontiff and priests, at the head of the people, went out to meet the victors, with music and dancing ; and when they encountered them, the captains delivered over the victims to be sacrificed to the high priest ; after which all went together to the court of their *teupa*, where they kept up the dancing night and day, for the periods above named. In the middle of this court was placed a block or bench of stone, on which the victim was stretched, the four priests holding him

quatro sacerdotes sacrificaban las orejas i narizes, i por ellas se metian unas cañas largas i las quemaban ante sus Idolos. I otras vezes sacaban sangre de la lengua i miembro, i pedian á sus idolos les dieran fructas i que fructificaren todas las femilas de la tierra. El papa se sacrificaba la lengua i orejas, i miembro, i la sangre que desta salia untaba pies i manos á los idolos, é invocaba al demonio i hablaba con el, i les decian los tiempos que habian de subceder i mandaba á aquellos quatro sacerdotes, dijesen al pueblo lo que el idolo le habia dicho, i siempre concluian esta platica con mandalles que tubiesen comunicacion con sus mugeres, i de alli fuesen á sembrar; i esto hera el sacrificio de semillas.

Lo que hazian en los sacrificios de la pesca i caza hera que tomaban un venado vivo, i llevábalo al patio del *cue* é eglefia que tenian fuera del pueblo, i lo aogaban i lo desollaban, i le salvaban toda la sangre en una olla, i el higado, i bofes, i buchets lo hazian pedazos muy menudos, i el corazon, cabeza, i pies; apartaban i mandaban cozer el venado por si, i la sangre por si, i mientras esto se cozia hacian su bayle. Tomaban el Papa i sabio la cabeza del venado por las orejas, i los quatro sacerdotes los quatro pies, i el mayordomo en un brasero llevaba el corazon se quemavan con ule i copal, é insensaba al idolo que tenian puesto i señalado para la caza i pesca. Acabado el *mitote* ofrecian la cabeza i pies al idolo i chamuscabanla, i despues de chamuscado la llevaban á casa del papa i se la comia, i el venado

by the feet and hands. The sacrificer then came forward, loaded with plumes and bells, with a knife of flint, with which he opened the breast of the victim, and took out his heart, and tossed it in the air in the direction of the four cardinal points, and finally threw it aloft directly in the middle of the court, in this way soliciting the divinity to accept the sacrifice, in return for the victory. This sacrifice was public to all the Indians, great and small.

During this period, the soldiers returning from the war, could not cohabit with their wives, but were obliged to sleep in certain *calpules* or barracks, which were given up to them for the occasion, by the young men who were learning the art of war. ⁽²⁶⁾ During the day they went to the houses of their women to eat and drink, and from thence to their plantations, always however leaving a company to guard the town. The men sacrificed blood drawn from their private parts, and he who had most wounds in these was reputed to be most valiant. The women sacrificed blood drawn from their tongues and ears, and they sacrificed their entire bodies, taking up the blood with cotton and offering it to their idols—the men to *Quetzalcoatl*, and the women to *Itzqueye*.

Their superstitious ceremonies, at the time of planting their fields, were as follows: They put in little cups of calabash the seeds which they had selected for the purpose, and placed them before

i sangre comian delante del idolo, u otro qualquier animal que sacrificasen, i á los pescados lo sacaban las tripas i lo quemaban ante el dicho idolo; lo propio hera en los demas animales.

Lo que usaban quando parian las mugeres, que llamado á la partera la preñada no podia parir, luego le hazian dezir sus pecados i si no paria, hazia que se confesase el marido, i si no podia con esto, si havia dicho i confesado que conofia alguno, ivan á casa de aquel i traian de su casa la manta é pañetes i ceñola á la preñada paraque pariese; i si no bastara, el marido sacrificara las orejas i lengua. Quando la criatura nacia, si era hombre le ponian un arco i flechas en la mano, i si era muger un uso i algodón, i la partera le hacia en el pie derecho una raya con tizne significava, esta raya que quando fuese grande no se perdiesen por los montes. Pasando doze dias llevaban la criatura al sacerdote, i aquel que la llevaba le cortaban ramos verdes en que pisase; i llegado ante el sacerdote le ponía el nombre de sus aguelos ó aguelas, i le ofrecian cacao ó gallinas, i estas eran las ofrendas de las sacerdotes. Llegados á casa con la criatura la partera tomaba á la reciénparida i la llevaba á lavar al rio, i ofrecia al agua cacao i copal, i esto hacian porque el agua no le hiciese mal.

Los rictos de sus difuntos eran que si fallecia el Cacique ó algun Capitan ó Señor, ó hijo, ó muger destes, los llorava todo el pueblo quatro dias i quatro noches; á la quarta noche quando amanecia

the altar of their idols. They next dug a trench in the ground, in which they planted the seeds regularly, covering them with earth; and over all they placed a large brazier, full of burning coals, on which they sprinkled copal and caoutchouc. The four priests then drew blood from their ears and nose, receiving it in certain large reeds, which they burnt before their idols. At other times they drew blood from their tongues and private members, and petitioned their gods to prosper the fruits of the earth, and give them abundant harvests. The high priest, in sacrificing, drew blood from the same parts, and with it anointed the feet and hands of the idols, invoking the demon, who spoke with him, and told him what kind of weather would follow, all of which was communicated to the people by the four priests, who always concluded by ordering the men to have connection with their wives, and then proceed to plant their fields. And such was the sacrifice of planting.

We came now to their sacrifices for hunting and fishing. They took a living deer to the courtyard of the *cue* or temple which they had outside of the town, where they strangled and skinned him, collecting all his blood in a vase, and cutting in small pieces the liver, lungs and stomach. These were put aside, with the heart, head, and feet. They next cut up and cooked the deer by itself, and the blood by itself, and while these were cooking they had their dances. Next the high priest and his

falia el papa i decia que el anima de aquel Caçique estava con los Dioses i que no llorafen mas ; estos todos se enterravan en sus propias casas, asentados i vestidos con todos sus bienes, i aquellas quatro noches y dias su llorar era como á manera de *mitote*, cantavan sus hazañas i linajes. Si era cazique luego otro dia el papa i todos los demas del pueblo tomavan por Señor al hijo ó hija si los tenia, i si no, al hermano ó pariente mas cercano. I á la eleccion deste se hacian grandes fiestas i bailes i sacrificios, i el dava de comer á todos los capitanes i sacerdotes en su casa. Si el difunto no era de principal, solo sus parientes le lloravan i sus hijos ; i si alguna muger se le moria la criatura, guardava la leche quatro dias que no la dava á ninguna otra criatura, porque tenian por agüero que el difunto le havia algun daño ó mal ; este sacrificio se llamava *navitia*.

El cazique era su oficio de mandar sembrar i casar á los Indios, i siempre los casavan con muchachas, i quando estaban concertados, si acaso el yerno encontrava al suegro, torcia el camino, lo propio hacia la nuera á la suegra ; i hacian esto porque el diablo les decia que no havrian hijos si se topavan con los suegros. El casamiento i boda se hacia en esta manera ; que los parientes de la novia ivan por el novio, i lo llevaban al rio á lavar ; i las parientas del novio ivan por la novia i lavados en el rio ; ambos los enbolvian cada qual en su manta blanca nueva, i los llevaban á la casa de la

assistant took the head by the ears, and each of the four priests one of the feet, and the mayordomo put the heart in a brasier and burned it, with copal and caoutchouc, as incense to the idol of the god who was held to be protector of hunting and fishing. When the dance was finished, the head and feet were scorched in the fire before the idol, as an offering, and afterwards taken to the house of the high-priest and eaten. The flesh and blood were then eaten before the idol; and the same was done with all the animals which they offered in sacrifice. When they sacrificed fish, the entrails were burnt before the idol. ⁽²⁷⁾

When a woman was in travail, the midwives made her confess her sins; but if this was not sufficient to hasten the birth, they made her husband do the same; and finally, if the woman admitted illicit connection with any other man, they went to his house and took his clothes and placed them beneath her; if this failed, as a last resort, the husband sacrificed blood from his tongue and ears. When the child was born, if a boy, they put in his hands a bow and arrows; if a girl, a spindle of cotton; and the mother made a streak of foot mixed with water on the right foot of the child, which they believed would prevent it, when grown up, from being lost in the woods. At the end of twelve days, the child was taken to the priest, green branches being scattered under the feet of the bearers. The priest gave it the name of its grand-

novia, i los ataban juntos en las dos mantas añudadas desnudos en cueros; i los parientes del novio davan presentes á la novia, jicoles, mantas, algodón, gallinas, cacao, i los parientes de la novia lo mesmo al novio; i luego comian todos juntos, i á estos casamientos se hallavan el cazique i papa de necesidad.

En lo que tocava al parentesco, tenian un arbol pintado, i en el siete ramos que significava siete grados de parentesco. En estos grados no se podia casar nadie, i esto se entendia por linea recta si no fuese que alguno huviese fecho algun gran fecho en armas, i havia de ser del tercero grado fuera; i por linea travesa tenia otro arbol con quatro ramos que significaban el quarto grado, en estos no se podia casar nadie.

Fuera de otras leyes que los Indios tenian en toda esta provincia, tenian los desta nacion por inviolables las siguientes:

Qualquiera que menospreciava los sacrificios de sus Idolos ó rictos, moria por ello.

Qualquiera que se echava con muger ajéna moria por ello.

Qualquiera que tenia quenta carnal con parienta en los grados susodichos morian por ello ambos.

Qualquiera que hablara con qualquiera muger ó le hacia señas si era casada, le desterravan de su pueblo i la quitavan sus bienes.

Qualquiera que se echava con esclava ajena le hacian esclavo, fino fuese que la tal persona le per-

father or grandmother, as the case might be, and they presented it with cacao and fowls, which were the offerings made to the priest. When it was taken back to the house, the mother carried it to a river and bathed it, offering to the stream cacao and copal, that it should never do evil to the child.

As regards the rites for the dead ; if the defunct were a cazique or captain, or the wife or child of either, all the people mourned for four days and nights. At the rising of the sun on the fifth day, the high priest announced that the soul of the dead was with the gods, and that it was useless to mourn any longer. They buried the dead man dressed in all of his riches, in a sitting posture, and in his own house. ⁽²⁸⁾ Their manner of mourning during the four days and nights resembled a *mitote*, in which they chaunted the lineage and deeds of the dead. If he were a cazique who died, the high priest and all the people, immediately recognized as his successor his son or daughter ; or, if he had neither, his brother or nearest relative. On such occasions they had great feasts, dances and sacrifices, and the new chief entertained in his house all the priests and captains. If a common man died, only his children and relatives mourned ; and if a woman lost her child, she reserved her milk for four days, without giving it to another ; for they believed, if she failed in this, the dead child would do the living one some injury. This sacrifice they called *navitia*.

donase el papa por servicios que huviese fecho en la guerra.

Qualquiera que hurtava hurto, como fuese grave, moria por ello.

Qualquiera que forzava donçella le sacrificavan por ello.

Qualquiera que mentia lo azotavan bravamente, i si era en cosa de guerra le hacian esclavo por ello.

Los que no eran para la guerra, cultivaban las tierras millpas del cazique i papa i sacerdotes, i de las propias fuyas davan un tanto para la gente de guerra. Esto es lo que he alcanzado deste pueblo.

En el dicho lugar está una peña de donde salen dos ojos de agua casi juntos; el uno muy caliente i el otro frio.

Hay en el muchas especias que los Indios usan para su bebidas i comidas; é una tierra que parece caparosa, que lo deve de ser segun el efecto hace, con que se hace tinta. En toda esta provincia, del comienzo la provincia i correximiento del pueblo de Chiquimula de la Sierra, es la mas del tierra alta i de buen temple i pastos, i fertil para labranzas i crianzas de todo jenero de mantemientos i ganado.

Acia la parte que deste lugar van á Gracias á Dios en Honduras son Indios Chontales. Averigüé estando alli un delito contra un cacique del lugar de Gotera, el qual desde su gentilidad tenia

It was the office of the cazique to order the plantings, and direct the marriages. They always married when young; and when the affair was arranged, and the affianced groom met his future father-in-law he turned aside, as also did the affianced bride when she met her future mother-in-law. They did this, because the devil had made them believe that such encounters would prevent their having children. Marriages were celebrated in this wise: the male relatives of the woman sought the bridegroom and made him bathe in a river; and the female relatives of the woman did the same with the bride; they then wrapped each of them in a new, white cloth, and took them to the house of the bride, where they tied them up naked, in their garments. The relatives of the young man then made presents to the bride of cloths, cottons, fowls and cacao, while those of the bride gave presents of the same kind to the bridegroom; after which they all feasted together. At these marriages the high priest and cazique were obliged to be present. ⁽²⁹⁾

Concerning relationship: They have a tree painted, with seven branches, which represent the seven degrees of relationship in direct descent, within which no person might marry, excepting those who had distinguished themselves in war, but even these might not marry within three degrees of blood. In respect of the line collateral, they made use of another tree with four branches, which

el miembro hendido i abierto, que era una de las gentilidades ufavan antiguamente los mas valientes. En aquel año de 1563, en otro lugar cercano que se llama Cezori ciertos Indios idolatraron en un monte en sus terminos, i entre ellos que uno se harpó i hendió su miembro, i que circuncidaron quatro muchachos de doze años para arriba al uso judaico, i la sangre que salio dellos la sacrificaron á un idolo de piedra redondo, llamado *Icelaca*, con dos caras atras i adelante, i con muchos ojos. Decian que este era el Dios que sabia lo presente i lo pasado, i via todas las cosas. Tenia untadas ambas caras i ojos con sangre, i sacrificaronle venados, gallinas, conejos, aji, chian, otras cosas que ellos ufavan antiguamente.

Cerca del dicho lugar estava un cerro alto en la prespectiva, parece sabrepuja á todas las alturas comarcanas, i tiene en su alto una laguna de agua dulce, grande de mucha hondura, sin que parezca de donde puede tener vertiente ó nacer tanta agua; cierto que mirada la situacion de toda la tierra, parece que alli es lo mas alto dellos, é que ó la laguna es milagrosa, ó tiene algun venero que las hondas estrañas de la tierra que produce i sustenta de ordinario tan gran piélago de agua, i aun vertiente grande que de ella sale siempre. Crianse alli muchas dantas mas que en otra parte de aquella tierra, fuelense matar algunas aunque la carne no es muy buena de comer porque es viscosa; tienen dos buches, en el uno hechan el pasto ordinario, i el

represented the four degrees within which no one could marry.

Aside from other laws which these Indians possessed in common throughout the province, those of this nation have the following as inviolable :

Whoever contemned or ridiculed the sacrifices to the idols, or the ceremonies connected therewith, was condemned to death.

Whoever had connection with a strange woman, was condemned to death.

Those who had carnal intercourse with relatives, within the degrees above proscribed, both suffered death.

He who spoke libidiously with a married woman, or who made improper signs to her, was banished and his property confiscated.

Whoever had commerce with a strange slave [one not his own ?] was himself reduced to slavery, unless pardoned by the high priest for services in war.

Whoever wounded another, if the wound were serious, suffered death therefor.

Whoever violated a virgin was sacrificed.

Whoever lied was severely whipped ; and if it were in any matter concerning war, he was enslaved.

Those of the people who were not soldiers cultivated the plantations of the cazique, pontiff and priests ; and also gave a part of their own crops for the support of the warriors.

This is what I have been able to gather concerning the manners and custom of this people.

otro trae siempre lleno de palos i madera podrida; no se que sea de algun efecto, mas es de creer que no se lo diló naturaleza de valde.

En la provincia dicha esté un lugarejo encomendado en un Geronimo Italiano; sucedió allí el año de 1764, que cansados los Indios i enfadados de una larga enfermedad que havia tenido su cazique, de acuerdo i juntos fueron á su casa i le dixeron que segun su enfermedad havia sido larga, estaban cansados de serville, i que pues ya no era de provecho, ni los podia gobernar se muriese i acabase de dalles mas pesadumbre; el cazique enfermo les respondió que tenian razon, i pues así era que el se queria morir que lo enterraran; i ellos oida su determinacion lo amortajaron vivo i tocaron á muerto i lo llevaron á enterrar, ocurrieron á la iglesia los mas del lugar i entre ellos la muger del encomendero, i admirada que estando el dicho cazique poco antes con mediana disposicion se huviese muerto tan presto, se llevo á el é dijo á las Indios que no le enterraren que podria ser algun desmayo, i como tentando le vio que estava caliente, quitóle el velo del rostro i vióle vivo, i ella riñendo á los que lo llevaban á enterrar, le quitó de allí i llevó á su casa i vivió despues mas de quatro meses, é para desenojalla le decia el cazique i los vecinos que peor huviera sido si lo mataran. Esta muger del dicho encomendero por el año de 64 se hizo preñada é malpario cinco hijos de una vez, de cinco meses i todos vivos.

Near this place, is a high rocky hill from which flow two streams of water, close to each other, one hot and the other cold. Here too is found an abundance of spices, which the Indians use in their drink and food; and an earth which resembles copperas, and which it must be judging from its effects. With this they make a dye.

From here to the borders of the province of Chiquimula de la Sierra, the country is for the most part high, of good temperature, abounding in pasturage, and adapted for the support of cattle, and the cultivation of all kinds of grains.

In the portion of this province which lies in the direction of Gracias á Dios in Honduras, are the Chontal Indians. While there, complaint was made to me against a cazique of a place called Gotera, who since the time of his paganism had had his private member split open, as was the custom anciently, among the most valiant. In 1563, certain idolatrous Indians of another village called Cezori, got together in a neighboring forest where one of them performed the same operation; and afterwards they circumcised four boys of twelve years of age, in the Jewish manner, offering the blood to an idol of stone of a cylindrical form, with a double visage and many eyes, called *Icelaca*. They say that he is the God which knows the present and the past, and sees all things. Both his faces were anointed with blood, and they sacrificed to him deer, fowls, rabbits, peppers, and other things which they used in ancient times.

Ruinas de Copan.

Cerca del dicho lugar como van á la ciudad de San Pedro, en el primer lugar de la provincia de Honduras, que se llama Copan, estan unas ruinas i vestijios de gran poblacion i de sobervios edificios, i tales que parece que en ningun tiempo pudo haver, en tan barbaro ingenio como tienen los naturales de aquella provincia, edificio de tanta arte i suntuosidad; es ribera de un hermoso rio, i en unos campos bien situados i estendidos, tierra de mediano temple, harta de fertilidad, é de mucha caza é pesca.

En las ruinas dichas, hai montes que parecen haver sido fechos á manos, i en ellos muchas cosas de notar. Antes de llegar á ellos, está señal de paredes gruesas i una piedra grandísima en figura de aguila, i fecho en su pecho un quadro de largo de una vara, i en el ciertas letras que no se sabe que sea.

Llegados á las ruinas, está otra piedra en figura de gigante; dicen los Indios antiguas que era la guarda de aquel Santuario; entrando en el se halló una cruz de piedra de tres palmos de alto, con un brazo quebrado.

Mas adelante van ciertas ruinas i algunas piedras en ellas labradas con harto primor; i está una estatua grande de mas que quatro varas de alto, labrada como un obispo vestido de pontifical, con su mitro bien labrada i anillos en las manos. Junto á

From here, in the distance, is seen a very high mountain, which seems to rise above all the others. It has at its top a lake of sweet water, very deep. It is difficult to conceive whence the water comes, since the mountain appears to overlook all the land, and to be the highest in it; and it is a question whether the lake is miraculous, or has some source within its depths in the earth which supplies it with so much water that a stream flows from it constantly. There are produced here many tapirs, more than in any other part of the country. The Indians sometimes kill them, but their flesh is not very good for food. This animal has two stomachs; in one is found the ordinary grass which he eats, but the other is always full of branches of trees and fine pieces of wood. I know not what may be the use of this, but it may well be believed that nature has not given it without a purpose.

In the said province there is a small place, which is assigned to one Geronimo Italiano, and here it happened, in the year 1574, that the Indians wearied and irritated by the long illness of their cazique, went in a body to his house, and informed him that his long infirmity had made them tired of serving and supporting him, and that being himself unable to do any good or to govern them, he had better die, and thus relieve them from further trouble. The chief replied that they had cause for what they said, and that he was willing to die at

ella está una plaza muy bien fecha con sus grados á la forma que escriben del Coliseo Romano, i por algunas partes tiene ochenta gradas, enlosada i labrada por cierto en partes de mui buena piedra é con harto primor; está en ella seis estatuas grandísimas, las tres de hombres armados á lo mosaico con ligagambas, é sembradas muchas labores por las armas, i las otras dos de mugeres con buen ropaje largo i tocaduras á lo Romano; la otra es de obispo que parece tener en las manos un bulto como cofrecito. Devian de ser idolos, porque delante de cada una dellas havia una piedra grande que tenia fecha una pileta con su fumidero donde degollavan los sacrificados i corria la sangre; tambien tenian sendas cazolejas do sacrificavan con sus sahumerios, i en medio de la plaza havia otro pila mayor que parece de bautizar, donde animesmo devian de hazer en comun sus sacrificios. Pasada esta plaza se sube por muchas gradas á un promontorio alto que devia de ser donde hacian sus *mitotes* i rictos; parece fue fecho i labrado con mucha curiosidad, porque aun siempre se hallan alli piedras muy bien labradas. A un lado deste edificio parece una torre ó terrapleno alto que cae sobre el rio, que por alli pasa; ha se caido i derrumbado un gran pedazo, i en lo caido se descubrieron dos cuevas debajo del dicho edificio muy largas i angostas, i fechos con harta curiosidad; no he podido averiguar de que servian é para que se hicieron; hay una escalera que baja hasta el rio por muchas

once, if they would bury him. He then fainted away or seemed to die, and taking him for dead, they carried him off for burial. Most of the people of the place gathered at the funeral, and among them the wife of Geronimo, who wondered how it was that the chief, who was before only a little indisposed, should be dead so soon. She accordingly told the Indians that they must not bury him, as he might be in a swoon. On touching the body she found that it was warm, and taking off the covering from his face, all were astonished to find that the chief was alive. Seeing this, they took him back to his house, where he survived for more than four months. This woman became pregnant at the age of 64, and was prematurely delivered, at the end of five months, of five infants, all alive.

Ruins of Copan.

Near here, on the road to the city of San Pedro, in the first town within the province of Honduras, called Copan, are certain ruins and vestiges of a great population and of superb edifices, of such skill, that it appears they could never have been built by a people as rude as the natives of that province. They are found on the banks of a beautiful river, in an extensive and well chosen plain, temperate in climate, fertile, and abounding in fish and game.

Among the ruins are trees which appear to have been planted by the hands of men, as well as

gradas. Sin lo dicho hay muchas cosas que demuestran haver havido alli gran poder i concurso de hombres, é pulicia, i mediana arte en la obra de aquellas figuras i edificios. He procurado con el cuidado posible saber por la memoria derivada de los antiguos, que gente vivió alli é que saben é oyeron de sus antepasados, i no he hallado libros de sus antigüedades, ni creo que en todo este distrito hay mas que uno, que yo tengo; dicen que antiguamente havia venido alli i fecho aquellos edificios un gran señor de la provincia de Yucatan, i que al cabo de algunos años se bolvió á su tierra é lo dejó solo i despoblado, i esto parece que de las patrañas que cuentan es la mas cierta, porque por la memoria dicha parece que antiguamente gente de Yucatan conquistó i sujetó las provincias de Ayajal, Lacandon, Verapaz, i la tierra de Chiquimula, i esta de Copan, i así la lengua Apay que aqui hablan, corre i se entiende en Yucatan i las provincias dichas. I así mismo parece quel arte de los dichos edificios es como lo que hallaron en otras los Españoles que primeramente descubrieron la de Yucatan é Tabasco, donde hubo figuras de obispos, hombres armados, i cruces, i pues en ninguna parte se ha hallado tal, si no es en los lugares dichos: parece que se puede creer que fueron de una nacion los que hicieron lo uno i lo otro.

De los lugares dichos me volvi á Guatemala, porque con indisposiciones de algunos del Audiencia fue necesario para el despacho de los negocios,

many other remarkable things. Before reaching them, we find remains of heavy walls, and a great eagle in stone, having on its breast a tablet a yard square, covered with unknown characters.

Arriving at the ruins, we find another stone in the form of a giant, which the ancient Indians aver was the guardian of this sanctuary. Entering the ruins we find a cross of stone, three palms in height, with one of the arms broken off. ⁽³⁰⁾ Further on we encounter ruined edifices, and among them a number of stones sculptured with much skill; also a great statue more than four yards in height, which resembles a bishop in his pontifical robes, with a well-wrought mitre on his head, and rings on his fingers. Near this, is a well built *plaza* or square, with steps or grades, which, from description, resemble those of the Coliseum at Rome. In some places it has eighty steps, paved, and made in part at least of fine stones, well-worked. In this square are six great statues; three representing men with armor in mosaic, and garters around their legs. Their arms are loaded with ornaments. Two are of women, with long robes, and with head dresses in the Roman style. The remaining statue is of a bishop, who holds in his hands a packet resembling a box or small trunk. It seems that these statues were idols, for in front of each of them is a large stone, in which is carved a small reservoir, with its groove, in which the blood was collected from the sacrifices. We find also the

i así se mandó lo hiciese, pasé por lugares bien frios é fragosos donde ay los mayores i mas hermosos pinos i robles, cedros, cipreses, i otros muchos arboles que ay en todas estas provincias.

Estas son las cosas que en el discurso de la visita que hize por orden de V. M. me parecieron dignas de alguna consideracion; no pongo entre ellas la orden i particularidades de su gentilidad por ser muchas i requerir gran escriptura, aunque pudiera por tener hechas memoria de las mas dellas, siempre que V. M. me ocupáre en su servicio procuraré en lo general i en semejantes especialidades de manera que se entienda, que a lo menos tengo buen deseo.

Nuestro Señor la C. i R. persona de V. M. guarde muchos años con aumento de mayores estados i con felicimos sucesos! Desta. Vuestra Ciudad de Guatemala, á 8 de Marzo de 1570 años. C. R. M. humilde i leal criado, que besa las reales manos á V. M.

EL LICENCIADO PALACIO.

FIN.

little altars on which the perfumes were burned before them. In the centre of the square is a large basin of stone, which appears to have served for baptism; and in which also, sacrifices may have been made in common. After passing this square, we ascend by a great number of steps to a high place, which appears to have been devoted to *mitotes* and other ceremonies; it seems to have been constructed with the greatest care, for throughout we find the stones excellently well-worked. On one side of this structure, is a tower or terrace, very high, and dominating the river which flows at its base. Here a large piece of the wall has fallen, exposing the entrance of two caves or passages, extending under the structure, very long and narrow, and well built. I was not able to discover for what they served, or why they were constructed. There is here a grand stairway descending by a great number of steps, to the river. Besides these things, there are many others which prove that here was formerly the seat of a great power, and a great population, civilized, and considerably advanced in the arts, as is shown in the various figures and buildings. I endeavored, with all possible care, to ascertain from the Indians, through the traditions derived from the ancients, what people lived here, and what they knew or had heard from their ancestors concerning them. But they have no books relating to their antiquities, nor do I believe that in all this district there is more than one,

which I possess. They say that in ancient times there came from Yucatan a great lord, who built these edifices, but at the end of some years returned to his native country, leaving them entirely deserted. And this is what appears most likely, for tradition says that the people of Yucatan anciently conquered the provinces of Ayajal, Lacandon, Verapaz, Chiquimula and Copan; and it is certain that the *Apay* language which is spoken here, is current and understood in Yucatan and the aforesaid provinces. ⁽³¹⁾ It appears also, that these edifices are like those which the first Spaniards discovered in Yucatan and Tobasco, where there were figures of bishops, and of armed men, as well as of crosses. And as such things are found nowhere, except in the aforesaid places, it may well be believed, that the builders of all were of the same origin. ⁽³²⁾

From the aforesaid places I returned to Guatemala, because some of the members of the Audiencia had fallen sick, and it was necessary for the despatch of business. In returning, I passed through places cold and rough, where there are the largest and most beautiful pines and oaks, cedars, cypresses, and many other varieties of trees, which are to be found in all these provinces.

These are the most remarkable things which I discovered in the visit which I made, under Your Majesty's orders. I have not recounted all that I learned of the Indians during the time of their infidelity, because it would make volumes; but I

can give what I have retained in my memory, if Your Majesty thinks it useful, in such a manner, at least, as to prove my good will.

May Our Lord preserve Your Royal and Catholic person for many years, with augmentation of dominion, and with happy deeds. From Your city of Guatemala, March 8th, 1576. Your Royal Catholic Majesty's humble and loyal servant,

THE LICENCIATE PALACIO.





ILLUSTRATIVE NOTES.

Note 1, page 21.

FUENTES, and after him Juarros and the Bishop Pelaez, derive this name from the Tzendal words *Gubatez-mal-bâ* signifying *mountain which throws out water*, referring to the *Volcan de Agua* or Water Volcano, at the base of which stood the ancient city of Guatemala. That volcano, however, was called by the aborigines *Hunaphu*, mountain of verdure or of flowers, and does not seem to have been called *Volcan de Agua* until after the destruction of the old city of Guatemala, by a flood of water which poured down its sides on the night of the 11th September, 1541. Remesal, on the other hand, affirms that the word signifies, "lugar donde se echa la madera;" while Vasquez writes the original word *Quaubtemali*, "the same being a Mexican translation of the Kachiquel name *Iximche*, palo podrido." *Ixim* however, is the Kachiquel word for maize, and *che* means tree; the translation of *Iximche*, would therefore seem to be *maize-tree*, rather than *rotten-tree*. Juarros, however, suggests with great plausibility, that the name was derived from that of Juitemal, the first traditional king of Guatemala, and supports his opinion as follows: "It was a practice of the native inhabitants to call kingdoms and towns by the names of the monarchs or chiefs who governed them. Thus the natives of the kingdom of Utlatlan were called Quichés from Nimaquiché, who led them from Tula to that country; the Kachiquels from the kingdom of Kachiquéleh; the Zutugils from Zutugilch. In like manner, the capital of Rabinal, Caçique of Vera Paz, was called Rabinal. And even the Spaniards have followed the same nomenclature, by giving the name Nicaragua to the territory of the Caçique Nicaragua, and Nicoya to the possessions of the Caçique Nicoya."—*Historia del Reyno de Guatemala*, cap. xxxvi.

Note 2, page 21.

THIS language of Palacio bears a strong likeness to that used by Cotton Mather, in writing of the Indians of New England :

"The natives of the country now possessed by the New Englanders, had been forlorn and wretched heathen ever since their first herding here; and though we know not *when* or *how* these Indians first became inhabitants of this mighty continent, yet we may guess that probably the *devil* decoyed those miserable salvages hither, in hopes that the Gospel of the Lord Jesus Christ would never come here to destroy his absolute empire over them. But our Eliot was in such ill terms with the devil, as to alarm him with sounding the silver trumpets of heaven in his territories, and make some noble and zealous attempts at ousting him of his ancient possessions here. There were, I think, some twenty nations, if I may so call them, of Indians upon that spot of ground which fell under the influence of our then united colonies, and our Eliot was willing to rescue as many of them as he could from that old usurping *landlord* of America, who is by the wrath of God, the prince of this world.—*Magnalia Christi Americana*, b. iii; 1702."

Note 3, page 21.

IT would be interesting to go into a critical analysis of the list of languages given by Palacio, with a view of identifying the various dialects, and determining their relations. But this would involve a wide philological discussion, a comparison of vocabularies, and an appeal to authorities quite beyond the scope of an illustrative note. And as the memoir of Palacio, after all, only relates to the district or provinces of Guazacapan and Izalco, and their immediate neighborhood, it will be enough to fix the relations of the dialects which were spoken in them, and which our authority declares were the *Popoluca*, *Pipil*, and *Chontal*.

The *Pipil*, it may be observed, was the prevailing language of the aborigines from the river Michatoyat to the river Lempa, including nearly the whole of the present republic of San Salvador, and was nothing more nor less than a dialect of the *Nabuatl* or *Mexican*. It is still retained in most of the Indian towns, in the district referred to, but under the name of *Nabuatl*. The designation *Pipil* is now unknown, nor does it appear that it was ever adopted by the people themselves. Etymologically it means childish, undeveloped, or provincial; and was probably applied by the Mexican auxiliaires in the armies of Alvarado and the con-

querors, as an expression of contempt for a dialect which did not come up to their standard of metropolitan purity.* Vocabularies which I procured from the Indians of this district, in 1853, show very slight variations from the *Nahuatl* of the dictionaries—hardly greater than would be made by different persons in writing down the same words, as they might be sounded to them by the same individual. The principal variation is precisely that which I have had occasion to remark, in another connection, in the pronunciation of the *Nahuatls* of Nicaragua; viz., the general omission or contraction of the well-known Mexican prefix and terminal *tl* or *tli*. Thus *tlativez*, to throw, becomes *tativez*, and *tlacatl*, man, becomes *tacat*. (See *States of Central America*, etc., p. 338).

In the district proper of the Izalcos, the aborigines were undoubtedly wholly *Nahuatls*; but further to the westward, between the rivers Paza (the ancient Pazaca or Aguachapa), and Michatoyat, in the district called by Palacio *Guazacapan*, there were two languages spoken—the native or *Popoluca*, and the intruded or *Pipil*. This is, in fact, distinctly affirmed by Palacio in a subsequent paragraph. He says: “The Mexican language is current among them, although their proper tongue is the “*Popoluca*.” There is abundant evidence that the people of this district were not *Pipiles*, *Nahuatls* or *Mexicans*, nor yet of the same stock with the *Kachiquels* and their affiliated nations to the northward and westward. It was against them, and the people of Izalco and Cuscatlan, that Alvarado was excited to make war by the Kachiquel kings, who furnished him with a large body of native auxiliaries for the purpose. He was three days in passing the belt of disputed territory, depopulated and desolate, which intervened between the Kachiquel territories and those of the people of Guazacapan. His advance, says Juarros, was slow, because “there was no intercourse between the provinces, and roads were unknown.”

Herrera, in describing Guazacapan, follows the statements of Palacio. He says, “The natives of this province are submissive, and speak the “*Mexican* tongue, although they have another peculiar to themselves. “When heathens they observed the rites of the *Chontals* of Honduras.”—*Hist. de las Indias Occidentales*, dec. iv, lib. viii, cap. viii.

* Buschmann conceives that the designation *Pipil* is a reduplication of the *Nahuatl* word *pilli*, having the double significance of *child* and *nobleman*, like the German *jonker*. A late traveller in Nicaragua, Fræbel, thinks he has discovered the same word in *pipe*, a common term of endearment among the Indian and mixed population of that country.

We may fairly infer from this and other testimony, that the district was occupied by a people, probably of the same family with the nation or group of nations vaguely denominated *Chontals*, who had either been brought more or less under subjection to their *Nabuatl* neighbors, and been compelled to adopt their language, or who had gained a knowledge of it, and assimilated in other respects with them, from long contact and association.

The name of their peculiar language, according to the direct authority of Palacio, was *Popoloca*; and its relations, so far as we may infer from his testimony and that of Herrera, was with that of the people or peoples denominated *Chontals*. That it had some affinity with the language of the so-called *Chontals* of Honduras and Nicaragua, is supported by the circumstance that a dialect called by that name was spoken in the towns Totogalpa, Telpaneca, Mosote, and Somoto-Grande, in the Department of Nueva Segovia, Nicaragua, as late as 1784-86. This department lies between the department of Chontales in Nicaragua, and that of Tegucigalpa in Honduras, and its physical and aboriginal affinities are the same. The conclusion is also supported by the fact that *Popoloca* and *Chontalli* are both pure *Nabuatl* or *Mexican* words, signifying strangers, foreigners, and barbarians, or those speaking a barbarous language, which (as we shall soon see) accords with the use made of the term *Chontal*, as a general designation for all the ruder aboriginal nations of Central America. In Molina's Mexican Dictionary we have:

"*Popolaca*, barbero, hombre de otra nacion y lenguaje.

"*Popolaca*, que hablan lenguaje barbero. *Pre*t. oni popolacac.

"*Chontalli*, estrangero, ó forastero."

The only inference that can be drawn from these data is, that the *Popoloca* was neither a dialect of the *Kachiquel* nor *Nabuatl*, but some form of the *Chontal*, using that term to designate the various dialects spoken by the "rude and brutish" Indian nations of the various provinces of Central America.

A language called the *Popoloca* was spoken by a portion of the people in the district around the ancient town of Tecamachalco, eighty or a hundred miles to the south-east of the city of Mexico. The Fray Francisco de Toral, who afterwards became Bishop of Yucatan, wrote a grammar of this language, which is characterized by Torquemada as "dificultosísima de aprender." The authorities always distinguish it as radically distinct from the Mexican; and, from all that can be gathered, the people who spoke it were an intruded family, of a warlike and obstinate character. There is no reason for believing that their language had any relation with that spoken by the people of Guazacapan; although

it is probable that it received its name from the same cause, namely, its difficulty, and, to the Mexican ear, barbaric rudeness.*

I have grave doubts if the term *Cbontal* was ever used to designate any particular language or dialect, and as a basis for an expression of my views on this point, I subjoin such allusions to the *Cbontals* and the *Cbontal* language as have fallen under my notice, in the early chronicles and in other authorities.

Torquemada alluding to the languages of Honduras, says: "There are different languages, but the most general is that of the *Cbontales*, who extend into Nicaragua, called thus by the Spaniards, who mean thereby to express rustics, or *Boçales*." †—*Monarchia Indiana*, etc., vol. 1, p. 335.

Oviedo, enumerating the languages of Nicaragua, mentions three principal ones, of which the third was the *Cbondal*. "These *Cbondals*," he continues, "are the most clownish, living among the mountains or on their slopes." In another place he adds: "The *Cbondals* differ among themselves in language, so that they cannot communicate one with another; being separated in this respect as widely as the Biscayans and Italians."

Palacio states that at Istepeque, in San Salvador, going southward, "The Indians commence to speak a new language, which they call *Cbontal*. They are very rude," etc. He again affirms, that in going from Chiquimula de la Sierra in Guatemala to Gracias á Dios in Honduras, "we find the *Cbontal* Indians."

Herrera, probably following Oviedo, in enumerating the various nations of Nicaragua, mentions the *Cbontals* as "a rude people of the mountains." Copying Palacio, he speaks of the natives of Guazacapan, as "practicing the rites of the *Cbontals* of Honduras, their neighbors." He also states that in the Province of Tabasco there were spoken "three languages, the *Cbontal* abounding in words and used by a greater part (the masses) of the people, the *Zoque*," etc. In the same chapter, however, Herrera declares that Cortez, in taking care of the

* Dr. Carl Scherzer, and after him the Abbe Brasseur, speak of a dialect of the Kachiquel spoken in the mountains of Sacatapequez and near the town of Santa Maria in Guatemala, called *Pupuluka* by the first, and *Pa-puluka* by the latter. It would seem from the very imperfect data given by these authorities, that the designation was really *Puluka*, and quite local in its application. The Abbe Brasseur states that it comes from the name of a ruined town, near the present San Juan de Sacatapequez.

† The term *Boçales* here signifies simply persons speaking an unknown tongue, "muzzled," and is still applied in Cuba to freshly-imported negroes, incapable of understanding Spaniards, or being understood by them.

pacification of the various provinces on the North Sea, "no olvidodose de la que llaman de Tabasco, como tomó el nombre del cazique así llamado, señor de Potonchan, que en lengua Castellana significa *Chontal*, como si se dixesse barbara, porque lo mismo es *Chontal* en language Mexicana."—*Decade*, iii, lib. vii, cap. iii.

In Molina's Mexican Dictionary (as I have already said) the word *Chontalli* is defined as signifying "extrangero ó forastero."

It seems conclusive from the above references, that the term *Chontal* was applied, in various places, in the sense of foreigners, "outside barbarians," and savages, to the ruder Indian populations or tribes, and was never used specifically to designate any particular family, and that, as applied to languages, it was used vaguely by the Mexicans, and after them by the Spaniards, to designate the languages of the peoples thus contemptuously characterized. The *Chontals* are always a rude, barbarous people, the lowest in rank of the aboriginal families; and, according to Oviedo, "differing among themselves in language, as widely as the Basques and Italians."

Hervas has fallen into some very grave errors in regard to a language which he calls *Chontal*, and which he imagines extended from Nicaragua to Tabasco, and predominated in Guatemala. His deductions, however, as regards the diffusion of the language, are exclusively founded on what is said by Herrera, and above quoted; and his conclusion as to its having been the predominant language of Guatemala, results from a total misapprehension of the same historian, and from a mistake in understanding what Herrera says of the Province of Guazacapan specially, as applying to Guatemala as a whole. (*Catalogue de las Lengas Conocidas*, etc. vol. i, p. 300). He understands Herrera to affirm, "que los [Indios] de Guatemala tienen su lengua particular, y obedecian á los *Chontales de Honduras*;" whereas Herrera, following Palacio, and in fact quoting from his *Relacion*, says this: "Son los Indios desta Provincia [Guazacapan] humildes; corre entre ellos la lengua Mexicana, aunque la tienen particular. Usaban en su gentilidad de los ritos que los *Chontales*, sus vezinos; obedecian mucho á sus señores, valia el que mas podia, y el que era mas hombre de guerra," etc.

In discussing the subject, Hervas adds, that "en Nicaragua y Tabasco se habla la lengua *Chontal*, la qual seria la peculiar de los Guatemalases, porque estos estaban sujetos á los *Chontales de Tabasco*," which is historically the reverse of the fact; the Quichés, Zutugils and Kachiquels being in no degree dependent upon the Tabascans, but entirely independent of them, and much the most powerful.

I do not know on what authority it is stated that the *Chontal* language existed in Oaxaca. It might possibly be inferred from De

Souza's notice of the Fray Domingo Grijelmo, who, he says, went to Mexico in 1528, destined for the conversion "*de la ferocísima nación Chontal, cuyo lengua aprendió felizmente.*" He died in 1582, having written sermons in the Zapoteca language. The Zapoteca was spoken in Oaxaca.

Note 4, page 23.

THE ancient province of Guazacapan, as defined by Palacio, is now entirely embraced in the Corregimiento of Guatemala, in the republic of the same name. The extent of coast between the Rio Michatoyat and the Rio Paz or Paza, the present boundary between Guatemala and San Salvador, is about fifty statute miles. The ground near the sea is low and full of creeks, corresponding with the description in the text. This district was reduced by Alvarado, who here fought several severe battles with the various local chieftans; those of the towns of Atiquipaque, Taxisco and Guazacapan offering the most determined resistance. Near the town of Comapa, which itself is near the boundary of San Salvador, are some considerable ruins, known as the ruins of *Cinaca-Mecallo*, for an account of which see my *States of Central America*, etc., p. 341.

Note 5, page 29.

THE falls in the river Michatoyat, here alluded to, are said by those who have seen them, to be among the finest in the world. They occur near the village of San Pedro Martyr, in the department and republic of Guatemala. Mr. Stephens describes them as "consisting of four streams, separated by granitic rocks, partly concealed by bushes, and precipitated from a height of about two hundred feet, forming, with the wild scenery around, a striking and romantic view."—*Incidents of Travel in Central America*, vol. i, p. 292.

Note 6, page 31.

IN a previous note I have alluded to the change which this important passage has undergone in its transmission through Herrera and Hervas, and how it has been understood by the latter to convey a sense entirely different from that expressed in the original of Palacio. * Another illustration of the necessity of following back the stream of American history to its source, is afforded in the same chapters of Herrera and Hervas, to which reference has already been made. Thus, what Palacio

says generally of the languages of the provinces of the old Kingdom of Guatemala as a whole, in the abridgment and paraphrase of Herrera, is made to apply specifically to the coast of the Pacific, between Guazacapan and the Rio Lempa. Hervas, following Herrera is thereby led quite astray in his philological deductions. These corruptions of the original will best appear from the following comparison :

Original of Palacio—1576.

“ Está dividida en 13 provincias principales, sin otras mas menudas que en ellas se incluyen ; son Chiapa, Soconusco, etc. ; i en cada una dellas ay i hablan los naturales diferentes lenguas, etc., que son : [Here follows an enumeration of languages, and Palacio resumes ;] De las quales [provincias] començe a visitar de la de Guazacapan hasta el rio de Lempa, que corre 50 leguas al Este por la costa del Sur, i á lo hanchó hasta Chiquimula de la Sierra,” etc.

Herrera's Paraphrase—1601.

“ Esta dividida en 13 provincias principales, sin otras menudas, que son Chiapa, Soconusco, etc. * * * Todas los destas provincias hablan diferentes lenguas, comenzando de Guazacapan, hasta el rio de Lempa, que corre 50 leguas al Leste, por la costa del mar del Sur, y á lo ancho hasta Chiquimula de la Sierra,” etc.—*Dec. iv, lib. viii, cap. viii.*

Note 7, page 33.

FUENTES, in his unpublished History of Guatemala, gives an account of some curious ceremonies practiced among the Kachiquels, Zutugils, Quichés, etc., on the occasion of a childbirth. He says :

“ On the birth of a child they take an ear of maize, the kernels of which are of bright and diverse colors, and utter over it mysterious and sacred words, for the good of the infant. They cut the umbilical cord with a new knife of flint, which has never been used for any other purpose, and catch the blood on an ear of maize, which is then shelled, planted, and carefully cultivated for the benefit of the child. The produce is again planted for the child, which is supported from the crop—a part, however, is given to the priest of the temple. Thus, they say, they live, not by the sweat of their brows, but from their own blood. The knife used in the ceremony is regarded as a sacred thing, and is afterwards thrown in a river, to prevent future defilement.” He adds that in bringing up children “ they fasten them to a board, by means of straps wound around their body all the way from the feet to the shoulders, in consequence of which all the Indians have the backs of their heads smooth and flat,”

Note 8, page 35.

THE so-called port of Iftapa or Iftapam, still answers to this description. It is simply a bad roadstead, without shelter, and only available, with difficulty, in the best of weather. In 1853 the government of Guatemala, formally abandoned Iftapa, for a place twelve miles to the northward, called San José, which however seems to offer but a slight improvement on the former. Guatemala, unfortunately, has no natural port or harbor on the Pacific.

Note 9, page 37.

CACAO beans still serve for small change in the markets of Nicaragua, where five kernels have the value of about one cent of our currency. They have the same use in various parts of San Salvador and Guatemala. But the production of cacao, in the district around Sonfonate and Izalco, has greatly fallen off since Palacio wrote, and it is now quite a subordinate branch of industry. The natural adaptation of the country for its cultivation is, nevertheless, the same, and with peace and the introduction of capital, the ancient commerce in cacao may be revived, with increased amount and profit.

Note 10, page 39.

THE old friar, Thomas Gage, has left us a glowing account of the cacao, to which he confesses an extraordinary predilection. He says that "it contains the quality of the four elements, yet in the common opinion of physicians, it is held to be cold and dry, *à prædodmino*. It is also in the substance that rules these two qualities, refringent and obstructive, of the nature of the element of the earth. And as it is thus a mixed and not a simple element, it hath parts correspondent to the rest of the elements; and particularly it corresponds with the element of air, that is heat and moisture, which are governed by unctious parts, there being drawn out of the cacao much butter," etc., etc., through four pages. (*A New Survey of the West Indies, etc., English Ed. of 1699, p. 239.*) "The Peruvians," remarks Von Tschudi, "have some singular prejudices on the subject of eating and drinking. Every article of food is, according to their notions, either heating (*caliente*), or cooling (*frio*); and they believe that certain things are in opposition to each other, or, as they phrase it, *se oponen*." (*Travels in Peru, American Ed., p. 105*). The notion, it seems from the text, is as old as the days of Palacio.

Note 11, page 41.

THE city of La Trinidad de Sonfonate still exists, and is one of the most thriving in the whole republic of San Salvador. It is situated, as described in the text, not far from the foot of the great volcano of Sta. Ana, formerly called Izalco—the latter name having lately been given to a new volcano or cone of eruption, which sprung up in 1770, and has since reached an altitude of 4000 feet. The country around Sonfonate is fertile, thickly populated, and profusely watered, in all respects answering the encomiums of Palacio. Juarros states that the name of Sonfonate is a corruption of the Nahuatl or Mexican word *Cezontlatl*, signifying four hundred springs of water—a name not unwarranted by the multitude of springs and brooks which flow from the base of the volcano and the high lands near it, and give eternal freshness and vigor to, vegetation, and luxuriance and rich returns to the harvest. Sonfonate is clustered round by Indian villages, of which Izalco is largest and most important, containing not less than 6000 inhabitants, mostly Indians, who in part retain their native tongue and many of their original customs. No portion of the continent better deserves the title of Garden of America, than the district of Sonfonate.

Acajutla, as described in the text, is a simple roadstead, with no protection except what is afforded by a low ledge of rocks projecting into the sea and called “Punta de los Remedios.” At low water, and in calm weather, landing is easy; but at other times difficult, dangerous, and almost impossible. It is regarded as one of the most insalubrious points, on the whole Pacific coast of Central America. Being however the only means of access to a fertile and populous district, it must continue to be a resort for commerce. Under the crown, it was one of the places of call for the Acapulco Galleons.

Note 12, page 43.

A recent traveller in Chiapas and Tabasco, Mr. Morelet, says of the Rio San Pedro, a principal affluent of the great river Usumasinta: “Les eaux de cette rivière sont douées à un haut degré de vertus pétifiantes, et les écueils dont son cours est obstrué, surtout aux environs de *Nojmahtún*, n’ont pas d’autre origine que l’encroûtement et la solidification des troncs d’arbres qui y sont tombés.”—*Voyage dans l’Amérique Centrale*, vol. i, p. 307.

Note 13, page 49.

THE original is not very clear ; but our author probably means to describe a spring, around which deposits and accretions have gradually formed a mass, like stone, with an opening in the centre, within which the water is constantly boiling, and from which smoke or steam constantly rises. Such springs, thus built in by their own deposits, are not uncommon. The one known as the Iodine Spring at Saratoga is of similar character. The other springs described by Palacio are now known by the name of *Aufoles de Abuachapam*, and are among the most remarkable objects of curiosity in the country. They occupy a considerable tract of land, the largest being not less than a hundred yards in circumference. They emit a dense white steam, from a semi-fluid mass of mud and water, in a state of violent ebullition, which constantly throws off large bubbles, three or four feet in height. The water of the different springs varies in color, but otherwise their features are the same. The ground near them is hot, and soon becomes insupportable to the feet ; and around all of them, the water has formed deposits of finest clays, of almost every variety of color, which, as suggested by Palacio, might be made useful in the arts. (*Gage's New View, etc.*, p. 415 ; *Montgomery's Narrative*, p. 115 ; *Stephens' Incidents of Travel in Central America*, vol. ii, p. 67). Not far from these springs, on a high ridge, is a remarkable volcanic lake called *Laguna Verde*, shut in by high precipitous walls of rock. It is only about three hundred feet broad, nearly circular, and of great depth. It has no outlet, but its waters are nevertheless sweet and potable. On the slope of the same ridge is a large intermittent spring vulgarly called *Agua Chisca*, which flows freely from September to March, and is suspended for the remaining months of the year. Its water has a strongly fetid odor, and hence it derives its name.

Note 14, page 53.

THIS lake is distant two leagues to the southward of the present considerable town of *Cuatepeque*, from which it takes its name, *Laguna de Cuatepeque*. This name is derived from the Mexican *Coatl*, (in Pipil *coat* or *cuat*), serpent, and *tepec* or *tepeque*, mountain, i. e., Mountain of the Serpent. A considerable part of the limestone, for making the lime used in the town, is taken from the bottom of this lake, by divers. It is surrounded by abrupt walls of volcanic rocks, and seems to have been an ancient crater. The name of the town, as given in the text, *Coatan*, is compounded of *Coatl* as above, and *tlán*, place or locality of ; i. e., Place of the Serpent.

Note 15, page 55.

THE stones called *chalchihuites* by the Mexicans (and written variously *chalchibetes*, *chalchibuis*, and *calchibuis*, by the chroniclers), were esteemed of high value by all the Central American and Mexican nations. They were generally of green quartz, *jade*, or the stone known as *madre de Esmeralda*, and were often elaborably carved with *relievo* figures of divinities, with hieroglyphics, etc. I have a number of these in my possession, obtained from the ruins of Ocosingo in Chiapas, not far from Palenque, which are real gems, far surpassing any works of aboriginal art which have fallen under my notice. The seated figure of *Cuculcan*, represented in bas relief, in one of the rooms of the palace at Palenque, and figured by Stephens, is reproduced in one of these *Chalchihuites*, in miniature. Another is a cylinder, resembling the Assyrian or Babylonian cylinders, engraved with hieroglyphics on its outer surface. Among the presents which Montezuma gave to Cortez for the King of Spain, were some of these stones. Bernal Diaz reports Montezuma as saying, in handing them over: "To this I will add a few *chalchibuis*, of such " enormous value, that I would not consent to give them to any one save " to such a powerful Emperor as yours. Each of these stones is worth " two loads of gold." (*Lockhart's Translation*, vol. i, p. 378). Diaz, in another place, speaking of the skill of the ancient Mexicans in the arts, observes: "After these came the very skillful masters in cutting and " polishing precious stones, and the *chalchibuis*, which resemble the " emeralds." (*Ib.* vol. i, p. 233). And Fuentes, in his inedited history of Guatemala, describes the Indians of Quiché as wearing "head-dresses " of rich feathers and brilliant stones, *chalchiguites*, which were large " and of great weight, under which they danced without wearying." The goddess of water, amongst the Mexicans, bore the name of *Chalchihuitlicue*, the woman of the *Chalchihuites*, and the name of *Chalchibubapan* was often applied to the city of Tlaxcalla, from a beautiful fountain of water found near it, "the color of which," according to Torquemada, "was between blue and green." Quetzalcoatl, the lawgiver, high-priest, and instructor of the Mexicans, was said to have taught, amongst other things, the art of working metals, and "en especial el arte de labrar piedras preciosas, que son *chalchihuites*, que son piedras verdes, que estimaban en mucho precio." (*Torquemada*, lib. vi, cap. xxiv). Quetzalcoatl, himself, according to certain traditions, was begotten by one of these stones, which the goddess Chimalma placed in her bosom. Torquemada states also, that *chalchihuites* were offered to the goddess Matlacueye, together with the plumes of the Quetzal. When a great dignitary died,

his corpse was richly decorated with gold, and plumes of feathers for burial, and "they put in his mouth a fine stone resembling emerald, " which they call *chalchibuitl*, and which they say, they place there as a "heart." (*Torquemada*, lib. xiii, cap. xlv).

Note 16, page 55.

THIS balsam is best known as "Balsam of Peru," from the circumstance that the early commercial regulations on the coast required it to be sent to Callao, before transmission to Spain, and the place of its origin being known to but few, it took the name of the country whence it was last received. The district in which it is obtained, known formerly as the Coast of Tonala, is now called Costa del Balsamo. It extends along the Pacific from the Port of La Libertad to that of Acajutla, a distance of fifteen leagues, and is exclusively inhabited by Indians, who still speak the Nahuatl or Pipil language; and retain their primitive habits and customs, little impaired. Their principal wealth is this balsam, of which they sell annually about 20,000 pounds. The trees yielding the balsam are very numerous in this privileged district, and seem to be limited to it; hardly a tree being found on other parts of the coast, which are seemingly identical in soil and climate. It is a large tree, with fine foliage, and its wood is of close grain, handsomely veined, resembling mahogany but of redder color. It takes a high polish and gives out a fragrant odor. The balsam is extracted by making incisions in the tree, in which are placed balls of cotton rags, in order to absorb the juice as it exudes. When these are saturated, they are replaced by others, and thrown into boiling water. The heat detaches the balsam, which being of less specific gravity floats on the surface of the water, whence it is carefully skimmed off, and gathered in calabashes or hollow sections of bamboo, for market. It has always been highly prized for medicinal purposes. In 1562 Pope Pius IV, and in 1571, Pius V, granted permission for its use in the consecration of the holy chrism. As stated in the text, it not only yields the black and white balsam, but also a nut, from which the "oil of balsam" is obtained, and flowers from which the "spirit of balsam" is distilled. The columns in the church of Guaymoco are now of this wood—perhaps they are the very ones seen by Palacio.

Note 17, page 55.

THIS is the ravine or *barranca* of Guaramal, a narrow cleft in the rocks, nearly a league in length, through which the road from Sonsonate to San Salvador still passes. It is traversed with difficulty,

the path lying, for a great part of the way, in the bed of the stream, over slippery rocks, and rough heaps of driftwood. The sun never reaches some parts of the bottom of the barranca of Guaramal, and its cavernous aspect is increased by the trees and bushes which crown the rocks on either side, and in places form a complete arch of verdure. I observed amongst these, when passing through the *barranca*, in 1853, a number of specimens of the male or tree fern, of large size and great beauty. I believe it is found nowhere else in Central America.

Note 18, page 57.

MALPAYS or *malpais*, literally *bad country*, is a name applied throughout Central America to districts overflowed by lava, or covered with volcanic stones and cinders. The lava-field crossed by the high road between Masaya and Managua in Nicaragua, is known as the *Malpais* of Nindirí.

Note 19, page 59.

HERRERA follows Palacio in his account of the stream referred to, in Chiapas. Juarros, who professes to derive his information from an eye witness, affirms that "it is situated on the flank of a mountain, half a league from the city of Ciudad Real, and is called *Yeixbibuiat*, a Mexican word signifying 'three years water.' At the expiration of the term of three years the fountain dries up, and the waters burst forth at a point five leagues distant, near the road of Teopisca. The natives of that village give it the name of *Obx-avilbu*, which, in the Tzendal language, means the same with the Mexican word. After flowing here for three years, the waters rise again in their former place."

Note 20, page 61.

THE city of San Salvador was founded in 1528 by George de Alvarado, brother of the conqueror, at a point called *las Bermudas*, in the vicinity of the present town of Suchitotó. About ten years after it was transferred to its present site. Under the crown it was the capital of the Province of San Salvador, and after the independence it became the capital of the State. For a short time it was the seat of government of the Federal Republic of Central America. It was almost

entirely destroyed by an earthquake in April, 1854, when it was resolved to change its site to the plain of Santa Tecla, about three leagues distant, and near the head of the barranca of Guaramal. The attempt was not successful, and in January, 1859, it was again established as the seat of government, on its ancient foundations. Besides the earthquake mentioned by Palacio, the city suffered greatly by others which occurred subsequently, and of which those of 1575, 1593, 1625, 1656, 1798, and 1839, are recorded as having been the most violent. The latter shattered the city, and led the people to think of abandoning it; but none of these convulsions seem to have been so severe as that of 1854. For a detailed account of the city and of this earthquake, see my "*States of Central America, etc.*," pp. 300-307.

Note 21, page 63.

THIS lake, named Ilopango (written anciently Gilopango) is about ten miles long, by perhaps five broad in its widest part, and is clearly of volcanic origin. It is surrounded on every side by high abrupt hills, composed of scoriæ, and volcanic stones. It receives no tributary streams of importance, although it has a small outlet, flowing through a deep, dark ravine, into the Rio Jiboa, near the base of the volcano of San Vicente. The water when taken up is remarkably pellucid, but it is not considered good for use. In calm weather it reflects the blue color of the sky, but when its surface is ruffled by winds it assumes a green color, appropriately called *verde de perico*, parrot-green. It then emits a strong and disagreeable sulphurous odor. At present, large quantities of the *mojarras*, referred to by Palacio, are caught by the Indians, and sold in San Salvador, where they are greatly prized. The shores are divided out among the people of the surrounding villages, as their peculiar fishing grounds.

Note 22, page 63.

I have already given my reasons for believing that the term *Chontal* was used not as a specific but as a general designation, in the sense of savage or barbarian, and applied by the Mexicans indiscriminately to all frontier or uncivilized tribes with which they were acquainted, and often taken up and adopted by the Spaniards. There is no doubt of the fact that the ancient district of Chaparristique, now San Miguel, intervening between the river Lempa and the Bay of Fonseca, was occupied by a tribe or number of tribes and families, differing in language cer-

tainly, and probably in origin and character from the Pipiles. Palacio states that they spoke three languages, the *Taulepa*, *Poton*, and *Ulua*—the latter probably the same with the *Ulba*, which he also affirms was spoken in Honduras, where we can hardly fail to recognize it in the *Gaula* of Juarros, and *Woolwa* of modern times. It may be presumed that the name is also perpetuated in that of the great river *Ulua*, the principal stream in Honduras, on the banks of which, according to the ancient chroniclers, lived the aboriginal family of the *Uluas*. The name *Taulepa* seems to be preserved in that of the principal lake in Honduras, Lake *Taulebé* or *Yojoa*. The *Poton* is without doubt the same with the *Ponton* which Palacio mentions as having been spoken in Nicaragua. The testimony of the early writers indicates very clearly that the relations of the aborigines of the district of Chaparristique or San Miguel were with the Indians of Honduras. The fact that many names of places in that district are traceable etymologically to the Nahuatl, may easily be overvalued. When Cortez undertook his expedition through Yucatan into Honduras, he was accompanied by several thousand Mexican Indians, of whom many were left at the various settlements which he founded. The same was true of Alvarado. When he undertook the conquest of Guatemala, he had a very small force of Spaniards, but a large body of Mexican auxiliaries. After the conquest was effected, lands were assigned to the latter in the vicinity of the conquered capitals, as well as in the neighborhood of the new establishments that were founded by the Spaniards themselves. It was thus that Almolonga and Mixco in the environs of the old city of Guatemala received their names; those places having been assigned to a portion of the Mexicans in Alvarado's army. But this was not all. The Mexicans thus established in the country often translated the native names, in cases where they characterized, as they generally did, some peculiarity of position or vicinage; and in some instances it is not to be doubted, they substituted names of their own for the native and, to their tongues, often unpronounceable names in use in the country. Thus the capital of the Zutugil kingdom was called *Atziquimixai* (home of the Eagle) by the Zutugils. The Mexicans, Pipils, or Nahuatl called it *Atilan* (place by the water), it being situated on a lake. *Zetutul* they called *Zapotitlan*, and *Xelabub*, *Quetzaltenango*. Examples of this kind might be greatly multiplied; but enough has been said to show that great caution is requisite, especially in Central America, in making deductions from the etymology of the names of places.

The language of the ancient inhabitants of the district of San Miguel, as far as can be ascertained from the limited vocabularies of the Indians who still subsist within its borders, was closely allied with the *Lenca*, as spoken by the Indians of Guajiquero, Similaton, etc., in Honduras, with

whom, as members of the same family, a considerable portion consolidated themselves, when they abandoned their ancient seats on the Pacific, in consequence of the oppressions of the Spaniards and the incursions of the buccaneers. It is therefore certain, both from direct and inductive evidence, that the aboriginal inhabitants of Chaparristique, at the time of the Conquest, were a distinct race from the Pipils of Cuscatlan, and spoke a different language.

Note 23, page 65.

THE lake referred to in this paragraph is now known as lake Guija (written formerly *Guixar*), and is the largest in the republic of San Salvador, being not less than twenty leagues in circumference. It abounds in fish, the traffic in which is a source of considerable profit to the people living on its shores. According to tradition, the lake was formed by an eruption of the neighboring volcanos of San Diego and Masatepeque. By these eruptions the channels of the rivers Ostúa and Langue were blocked up, and many ancient towns submerged, the ruins of which the fishermen aver, they can still discover at the bottom. On one of the islands in this lake, are the ruins of an aboriginal city, called *Zacualpa* or *Old Town*. There are also ruins of ancient edifices on the borders of the lake, and various treasures have been taken from its depths; the last by an Indian fisherman named Nicolas Santos, in 1848, who found in the crevices of a promontory of lava, left uncovered at low water, a large number of pieces of silver of round form, weighing altogether upwards of twenty-five pounds.

Note 24, page 65.

QUETZAL or *trogan resplendens*, the imperial bird of the Quiché, Zutugil, and Kachiquel nations. It has a splendid plumage of a bright, metallic green color, and its tail feathers are often a yard in length. They were used by the civil and priestly dignitaries for purposes of ornament, and are represented as worn by the leading figures in all the sculptures and paintings. The *Quetzal* is only found in the high and secluded mountains of Honduras, Guatemala, Chiapas, and perhaps in Oaxaca. Quetzaltenango, a department of Guatemala, has its designation from this bird; and the name combined with *coatl*, serpent, was that applied by the Mexicans to their great lawgiver, teacher, and demigod, *Quetzalcoatl*, who coincided with the *Cuculcan* of Chiapas and Yucatan.

Note 25, page 71.

CEREZADA, *contador* of the crown, who accompanied Gil Gonzales de Avila in his conquest of Nicaragua, gives a corresponding account of the rites and practices of the people of the Nahuatl stock, which were found around the lake of Nicaragua. Their mode of sacrifice was the same; and they also punctured their bodies "rubbing the " blood from their wounds on the faces of their idols." They furthermore sprinkled blood, drawn from the organs of generation, upon maize, which was afterwards distributed and eaten with great solemnity. This scenical rite, under one form or another, may be traced through the rituals of most of the semi-civilized nations of America, in strict parallelism with certain Phallic rites of the Hindus, and of those other numerous nations of the old world, devoted to a similar primitive religion.

Cerezada states that the temples of these Nicaraguans were built of timber and thatched, of large size, and containing many low, dark, inner chapels. These, it seems, were surrounded by large courts, beyond which none but priests and *cacique* dared to pass. Besides these, there were what the Indians called *tezarits*, or "high places," conical or pyramidal in form, and ascended by steps, on which the sacrifices were made. They were flat at their summits, which varied in area, some being broad enough to give room for ten men. "In the middle of this space," continues Cerezada, "standeth a stone higher than the rest, equalling a man's body " in length; and this accursed stone is the altar of their miserable sacrifices. On the appointed day of sacrifice, the priest, in full view of " all, from this eminent place, performeth the office of preacher, and " shaking a sharp knife of stone which he holds in his hand, proclaims " that a sacrifice is to be made, and also whether it be a prisoner, one " who is a slave, or one who has been reserved from infancy for the " purpose. * * * Those to be sacrificed are stretched out flat on " the stone aforesaid, and the priest cutting open the breast, plucks out " the heart, wherewith he anoints the mouths of the idols. The body " is then cut in pieces, and distributed among the priests, nobility and " people. But the head is hung as a trophy, upon the branches of certain small trees, which are preserved for that purpose near the place of " sacrifice. The portions which are distributed they partly bury before " their doors, but the rest they burn, leaving the ashes in the field of " sacrifice."

Juarros, quoting from the MS. History of Guatemala, by the chronicler Fuentes, denies that human sacrifices existed among the Pipils of Cuscatlan. Fuentes bases his statement on a Pipil MS., to which he had

access, which gives, however, a very apocryphal not to say absurd account of the origin of the Pipils, and which affirms that the attempt to introduce human sacrifices by the great cazique Cuauemichin, resulted in a general insurrection of his people, and his deposition and death. I, however, attach but little authority to the statements of this Pipil MS., and have no doubt of the existence of human sacrifices among the people of Cuscatlan, as affirmed by Palacio, and after him by Herrera. The practice seems to have been universal among all nations of the Nahuatl or Mexican stock, whether in Anahuac, Cuscatlan, or Nicaragua. Theirs was a bloody ritual, contrasting strongly with that of the various families of the great and more highly civilized Tzendal or Maya stock.

Note 26, page 75.

THE name *Calpul* was applied by the Mexicans to what may be called the municipal edifices of their cities and villages. These were placed around the public square of the various towns, frequently flanking or facing the principal temple or *cue*. Among the remains of ancient structures, on the sites of the abandoned aboriginal towns of Central America, we almost always find a series of truncated, terraced mounds of earth or stone, disposed in the form of a square, which to this day are called *calpules* by the common people. A fine group of these remains exists in the immediate vicinity of the town of Sonsonate; another on the plain of Sta. Tecla or Nueva Salvador; and still another by the side of the *camino real* descending from the heights of Jiboa, near the city of San Vicente.

Note 27, page 79.

THE Fray Diego Duran, in his as yet unpublished "*Historia Antigua de la Nueva Espana, con Noticias de los Ritos y Costumbres de los Indios, etc.*," written in 1585, gives very interesting accounts of the sacrifices practiced by the Nahuatls of Mexico. He says that one of the "greatest and most solemn feasts was that of the idol called *Tezcatlipoca*, "which this superstitious people solemnized with many singular rites and "sacrifices, equalling those performed in honor of *Huitzilpochtli*. It was "called *Tōxcatl*, a feast relating to the number of their calendar which "was *Tōxcatl*; but there was also another at this time in honor of "Tezcatlipoca—which idol, in the city of Mexico, was of a stone of "very shining black (obsidian, *itzli* or divine stone) like jet—a stone of "which they make arrows and knives. In some of the cities the idol

" was composed of a tree carved in the figure of a man, all over black
 " from the face down, with the forehead, nose and mouth white, or of the
 " color of the Indians, clothed in gay dress, after the Indian fashion. In
 " its ears were rings of gold and silver, in the lower lip a bezoar stone,
 " and on its head plumes of red and green feathers. Back of the head
 " was the sign of smoke, indicating that he heard the prayers of sinners,
 " around the neck was a collar of gold so large as to cover the breast;
 " on the arms two bracelets of gold; at the navel a rich green stone; in
 " the left hand a fan of rich feathers, surrounding a circular plate of
 " gold, highly polished like a mirror, by which was meant that in this
 " was reflected all the doings of the world; it was called *Itlachia*,
 " Viewer. In the right hand some darts which signified that he punished
 " sins; for which reason he was held in great fear. At his feasts every
 " four years was granted remission of sins, on which occasion they slew
 " and ate an effigy of this idol. On the top of his feet he had 20 bells
 " of gold, and on the right foot the fore foot of a deer to signify his
 " lightness and agility in his works. It had also a cloak well worked,
 " black and white, with a fringe of red, black and white rosettes, and
 " adorned with feathers.

" The temple in which was this idol was very high and beautiful,
 " ascended by 80 steps, and at the top was a level space 12 or 14 feet
 " broad, and adjoining it a dark chamber, lined with rich cloths, of
 " various colors, with fringes of feathers, after the manner of ornament-
 " ing their temples, so that the chamber was obscure, and the idol dark
 " and mysterious. None except the priests dared enter here. In front
 " of the entrance to this chamber was an altar of the height of a man,
 " above which was placed a pedestal for the idol. The altar was like
 " those used by the Christians, and was covered with rich cloths. Above
 " the head of the idol was a costly canopy, adorned with feathers, gold
 " and precious stones.

" They celebrated the feast of this idol on the 19th of May, according
 " to our reckoning, and according to theirs it was the 4th feast of their
 " calendar and called *Toxcatl*. On the eve of this feast came the lord of
 " the temple, and put on new robes and ornaments, so as to resemble
 " the deity they were about to worship. Each idol had its peculiar
 " insignæ. When all was ready, they came to the temple called *Titla-*
 " *cauan*, and blew on a flute, first to the north, then to the east, south
 " and west—whereupon all knelt to the earth and taking up a little in their
 " fingers ate the same. When the thieves and other criminals heard the
 " flutes they were in great fear of vengeance from the gods, and sought
 " pardon. The soldiers and valiant men spent the day in listening to
 " the music, celebrating *Tezcatlipoca*, *Huitzilopochtli*, *Cihuacoatl*, *Quetz-*
 " *zalcoatl* and the Sun, which are the principal gods whom they adore."

Note 28, page 81.

ACCORDING to Oviedo, the Fray Francisco de Bobadilla got together a number of leading persons among the Nahuatl of Nicaragua, immediately after the conquest, and questioned them concerning their religion, their rites of burial, etc., thereby eliciting many curious and interesting facts, which illustrate, in no small degree, the text of Palacio. They testified that when their legitimate children died, they wrapped them in cotton cloth, and buried them before their doors. If a man died without children, his personal property was buried with him; if he had children, it was divided among them. On the death of a chief or cazique, "a portion of all his effects, cotton cloth, plumes, hunting horns, gold and silver, etc., etc., was burned with his body, and, with the ashes, gathered together and buried in an earthen vase in the house of the dead man." They believed that the *julio* or soul of the departed, if he had lived well, went on high, with the gods; if he had lived badly, it perished with his body and was no more. Fuentes states that in Guatemala, most of the personal property of the dead was buried with them, and adds, that in some parts they raised over the corpse "un cerillo, mas ó menos alto, segun la calidad del difunto; y este se fabricaba de piedra y lodo, de que se vean hoy infinitos por todas las llanuras de estos excelentes y fecundísimos valles, que llaman *cues*."

Note 29, page 83.

AMONG the Nahuatl of Nicaragua, according to Oviedo, marriage was a civil rite, performed by the cazique, and the ceremonies were much the same as those practiced among the Mexicans. The matches were arranged by the parents of the parties; and as soon as the bargain was concluded, two fowls and a *rula* (a kind of house-dog) were killed, some cacao prepared, and the friends and neighbors invited to the feast. This finished, the cazique led the couple into a small house, devoted to that purpose, in which a fire of resin was kindled, where, after giving them a lecture, he left them to themselves. When the fire was burned out, the rite was complete. If it proved that the woman was not a virgin, she was sent back to her parents, and permanently disgraced, while the man was at liberty to marry again. The couple, after marriage, received from their parents a piece of land and certain fruit trees, which, if they died childless, reverted to their respective families. But one wife was permitted to any man except the cazique, although concu-

binage was practiced by those who could afford it. Bigamy was punished by exile, and by confiscation of property for the benefit of the first wife or husband, who was then at liberty to marry again. This privilege was not however extended to women having children. Adultery on the part of the wife, subjected her to severe flogging, and to be sent back to her family; but she still retained her effects. It liberated the husband from his marital obligations; the woman, however, could not marry again. Relationship, beyond the first degree, was no bar to marriage. Marriages within families, on the contrary, were encouraged as "tightening the bonds of relationship." Incest was unknown; but the man who debauched the daughter of his master or cazique, was buried alive, with the partner of his guilt. The man who committed rape was seized, confined, and unless he could make reparation, by large presents, to the injured woman or her parents, became her or their slave. Sodomites were stoned to death. Prostitutes were tolerated, and the price of their favors limited to ten *amands* of cacao. They were accompanied by bullies, who however, did not share their gains. Establishments, or houses of prostitution, were kept publicly. On the occasion of a certain annual festival, it was permitted that all the women, of whatever condition, might abandon themselves to the arms of whomsoever they pleased. [Rigid fidelity, however, was exacted at all other times.

Parents might traffic with the persons of their daughters, without subjecting themselves to punishment. Prostitution was sometimes resorted to by girls, whose parents were unable to provide for them a proper marriage portion. When one of these, having by this means, secured a competence, desired to withdraw from that mode of life, she procured a piece of ground whereon to build a house, and collecting her lovers, announced to them, that those desirous of having her for a wife, must unite and build a house, after the plan which she should furnish, and that when completed, she would select her husband from amongst them. The house being built and stocked, a feast was prepared, at the close of which the girl took the man of her choice by the arm and led him away, exulting to be preferred over his rivals. The rejected lovers, says the chronicler, "generally take it patiently, but occasionally one suspends "himself from a tree, in order that the devil may have his part in the "wedding, and is eaten for his pains."

Note 30, page 93.

ARCHÆOLOGISTS are aware that the early monkish writers placed great stress on the fact that crosses were discovered in various parts of America, at the time of the Conquest, whence

they deduced some very extraordinary conclusions. Don Carlos de Sigüenza y Góngora speaks of one taken from the cave of Mixteca-baxa, and venerated in his day, in the convent church of Tonola, dedicated to St. Dominic. This cross, he avers, was "discovered by the music of "angels being heard in said cave, on every vigil of the apostle St. "Thomas," who, according to this pious hypothesis, introduced Christianity into America, immediately after the era of Christ. Gomara, Bernal Diaz, and others mention crosses in Yucatan, and Boturini testifies to having frequently met with them in the paintings. His error however, consists in mistaking the symbolical *Tonacaquabuitl*, or Tree of Life, for a cross. This is not the place to attempt an explanation of the ideas connected with this symbol, which has lately been taken as one of the evidences of Phœnician establishments in America! It may be observed however that the sacred tree was variously represented, always of course in a conventional spirit. In some cases its branches took the form of a cross, surmounted by a bird, and surrounded by various symbols. This form was retained in a few of the monuments, as well as in the paintings, as will be seen by reference to the principal tablet discovered by Mr. Stephens at Palenque, in what he denominates Casa No. 2. I also found monolithic figures, sculptured in the form of crosses, among the ruins in the island of Zapatero, in Lake Nicaragua. (*Nicaragua, its People, Scenery, Monuments, etc.*, vol. ii, pp. 58-62).

Note 31, page 96.

THIS paragraph is omitted in Terneaux Compañ's translation. Mr. Stephens obtained a brief vocabulary at Zacapa, thirty miles to the northwest of Copan, which he communicated to Mr. Gallatin, by whom it was published (*Trans. Am. Ethnological Soc.*, vol. i, p. 9). Of this dialect Mr. Gallatin observes (*Ib.*, p. 6) that "It appears to be "the general language of the department of Chiquimula, and extends "easterly, as far at least as the site of the ancient Copan." The Chorti however, as given in the vocabulary of Stephens, is only a dialect of the same mother tongue, of which the Maya, Kachiquel, etc., are varieties. This is perfectly consistent with the hypothesis that it is the same with that denominated by Palacio the Apay, and which he affirms coincided in all essential respects with the languages current in Yucatan, and in the provinces of Vera Paz and Chiquimula.

Note 32, page 96.

TO the testimony of Cortez, Bernal Diaz, Gomara, and Torquemada, as to the extent and splendor of the temples and public edifices of Mexico and Yucatan, I may add that of Las Casas in regard to those of Central America, constituting part of Chapter lii of his *Historia Apologetica*, as yet unpublished. The original MS. is not very clear, and there are evident mistakes by the copyist, but I prefer to give the text *verbatim et literatim*, without any attempt at emendation or improvement.

“ En el Reyno de Guatemala, en la parte que va por la Sierras, estaban “ ciudades de caba muy grandes, como era lo que se llamaba Guatemala, “ y otra que era como la cabeza del Reyno, llamada Utlatan, con mara- “ villosos edificios de cal y canto, de los cuales yo ví muchos; y otros “ pueblos sin numero de aquellas sierras.

“ Por la parte de los llanos de la costa de la Mar del Sur, toda tierra “ felicísima, cuando al principio entraron en aquella tierra los Españoles, “ eran tantos y tan grandes los pueblos y lugares y de tan inmen- “ gentes poblados, que los que iban delante volvian muchas veces atras al “ capitan, pidiendole albricias que habian hallado otra ciudad como la de “ Mexico; y esto cuasi á cada paso, como los veian tan grandes.

“ El Reyno de Yucatan que dura mas que doscientas y cincuenta “ leguas sus contornos, los edificios admirables que tenia y hoy estan harto “ claros no parece que son menos dignos de admiracion, que las pira- “ midés. Habia los tantos y tales y tan grandes, y en ellos cosas señaladas “ y de notar que parece haber sido imposible por hombres edificarlos.

“ Entre otras cosas memorabilísimas que allí habia eran que como toda “ aquella provincia ó reyno sea todo llano, y el suelo cubierto de las laxas “ ó peñas llanas de que arriba, en el Cap. 30, digimos ser la provincia “ de Hyguez de esta isla como naturalmente solada y toda de arboladas “ cubierta, estaban hechos unos como grandes montes ó sierras de tierra, “ y sobre ellos edificios de piedra y cantería, labrados y fundados sobre “ fortísimos y estraños cimientos su cima de lo alto, de los cuales habia “ hechos de bóveda otros mas artificiosos y fuertes y pulidos, que solo en “ un cuarto de cuatro pueden caber cien hombres bien aposentados.

“ Tienen algunos de circuito media legua y no mucho menos, y vanse “ hácia lo alto enangostado cuasi como las pirámides. Parece que “ millares de gente no podian haberlos edificado en cincuenta años. “ Tienen esculpidas en las piedras muchas imágenes y antiguallas; y aun “ dice-se que parecen tener letreros que digan algo de ciertos caracteres. “ Presúmese haber sido sepulturas de Reyes y Señores grandes.

“ La Provincia que llamamos de Honduras tenia pueblos innumerables y

“ una vega de treinta leguas y mas, toda muy poblada. La provincia de “ Naco y de Zula, la ciudad de Naco, que tenia sobre doscientos mil “ animas, y muchos edificios de piedra, en especial los templos en que “ adoraban.

“ La Regia y felicísima provincia de Nicaragua ? quien numerará sus “ poblaciones tantas y tan grandes ? Y como sea tan anciana y de frutas “ suavísimas tan abundante, primero ponian los arboles y frutales que los “ pueblos edificasen.

“ La de Nicoya que es en el mismo Reyno de Nicaragua, hacia el “ Golfo que entra en la tierra bien doce leguas, lleno de islas pobladas, “ toda á la Mar del Sur ; sus pueblos y numerosidad de vecinos eran “ grandes, puesto que las casas no eran de piedra sino de madera muy “ bien hechas y cubiertas de paja. Comunmente donde la tierra es “ fria todas las casas de los pueblos son de madera y paja, y en muchas “ partes las cubren de hojas de palmas por que las hay tan anchas como “ una rodela y casi en partes como una adarga. Siempre los templos “ edificaba de piedra ó de adobes por lo alto cubiertos de paja, puesto “ que no en todos, pero en muchas partes.”

Fuentes speaks of the numerous large towns and cities found in Guatemala as proof that its aboriginal sovereignties were scarcely less powerful than those of Guatemala and Peru. He mentions particularly the public buildings of Gueguetenango, Chialchitan, and others found in the department of Vera Paz and “ la fabrica marabillosa y subterranea del pueblo “ de Puchuta que siendo de firmísima y solida argama se camina y corre “ por lo interior de la tierra por distancia prolongada de nueve leguas, “ hasta el pueblo de Tecpan Goatemala, que es argumento y prueba del “ soberano poder de aquellos reyes, y numerosidad sin calculo de los “ vasallos que los obedecian.” He speaks also of the great fortresses of Parrasquin, “ la memorable y prodigiosa fortaleza,” which is seen descending from Totonicapan, on the South coast. Looking at all things, he says, “ me hace creer que aun no podre comprender para escribir todo lo “ que hay de maravillas singulares en estas nuevas y apreciables provincias.”

To the same effect is the testimony of Dr. Alonzo de Zurita, Auditor of Mexico, who wrote before Palacio, in 1554. He visited Ulatan and Guatemala, and has left us some interesting particulars concerning those regions in a MS. relation which formerly existed in the library of the college of San Pedro y San Pablo in Mexico, where it was seen and copied by Boturini:

“ En Ulatan habia muchos y muy grandes *cues* ó templos de sus “ Idolos, de maravillosos edificios, y yo vi algunos aunque muy arruinados ; y alli tenian *cues* otros pueblos comarcanos, y el mas principal

“ de estos el de un pueblo que llaman Chiquimula, y tenian á este pueblo
 “ de Utlatan como santuario, y á esta causa habia en el tantos y tan
 “ principales cues. El Señor de Chiquimula solia tener mucha gente y
 “ pueblos, y quando alli estube lo vi muy pobre y miserable.”





I N D E X .

- A**CACEBASTLAN, Valley of, 21.
Acajutla, Port of, 39.
Accouchment, Indian Practices concerning, 32, 79.
Achi, Language, 21.
Adultery, how punished, 85.
Aguachapa, Town, 47.
 River, 23, 35, 53.
Ahuachapam, *Aufoles* of, 109.
Alligators, Numbers and Mode of Capture, 25.
Alvarado, Pedro de, 33.
Amatitan, Lake, 29.
Ants, eaten by the Indians, 51.
Ant-eaters, 45.
Apaneca, Town, 43.
Apay, Language, 21, 96, 121.
Ataco, Town, 43.
Ataquizaya, Town, 51.
Atempamacegua, Town, 61.
Axin, a medicinal Paste, 51.

BALSIMO, Costa de, 111.
 Balsam of Peru, 55, 111.
Bats, a mischievous Variety, 29.
Bees, 29.
Benjamin, a Gum, 65.
Bezoar Stone, 43.
Bermudas, las, old Site of San Salvador, 112.
Birth, extraordinary, 91.
Bishops, Statues of, 93.
Bobadilla, Fray Francisco de, 119.
Bole of Armenia, 47.
Book, ancient, 95.
Burial Rites of Nicaraguans, 119.
Burial alive, attempt at, 89.

CACAO, Tree and Fruit, 35, 63.
 Cultivation of, 37.
 Ceremonies in Planting it, 37.
 Production of, 39.
 Mode of counting it, 39.
 As Money, 107.
 Qualities of, 107.
Caechicolchi, Language, 21.
Calpules, or aboriginal Barracks, 75, 117.
Catherwood, his Drawings, 8, 9.
Caymans, Size of and Ferocity, 25.

Centipedes, 27.
 Cerezada, Andres, his Account of
 Nicaragua, 116.
 Cezori, Town, 87.
Chalchibiter, 53, 73, 110.
Chalchiulcuye, Mexican Goddess,
 110.
 Chaparristique, 113.
 Chiapas, Province of, 21;
 Languages in, 21.
 Chiapaneca, Language, 21.
 Chienanteca, Language, 21.
 Chiquimula de la Sierra, 21, 23, 87.
 Chirichota, Language, 21.
 Childbirth, Ceremonies of, 79.
 Choluteca, Province, 21.
 Languages in, 21.
 Chontal, Language, 21, 100, 103.
 Indians, 31, 63, 65, 87,
 113.
 Chorti, Language, 121.
 Circumcision, Practice of, 87.
 Coatan, Village and Lake of, 53,
 109.
 Confanguinity, Laws concerning,
 83.
 Copan, Ruins of, 91; their Extent,
 93.
 Costa Rica, Province, 21.
 Languages in, 21.
 Cotes or *Jocotes*, 29.
 Cotton Mather, on the Origin of
 the Indians, 100.
 Croffes, supposed, 120.
 Cuahtemalteca, Language, 21.
 Cuatpeque, Town and Lake of, 109.
Cuculcan, Divinity, 110, 115.
Cuer, or aboriginal Temples, 65.
 Cuzcatlan, 59.

DANCES, religious, 79.
 Duran, Fray Diego, 117.

EARTHQUAKE, in San Salvador, 59.

Errata, Page 10, 8th Line from the
 Top, read Ocosingo for
 Olofingo.

Page 102, 15th Line from
 the Top, read Nueva Se-
 govia for Nueva Segoria.
 Estapa or Istapa, Port of, 33, 107.

FALLS, extraordinary, 29.
 Festivals, Mexican, 117, 118.
 Flies, venemous Varieties of, 27.
 Fuentes, Historian, 99, 106, 110,
 123.
 Funeral Rites, 81.

GAGE, Fray Thomas, 107.
 Galindo, Col., his Account of
 the Ruins of Copan, 8.

Gilopango, or Ilopango, 61, 113.

Gotera, Town, 87.
 Caziqne of, 87.

Gracias á Dios, Town, 87.
 Guaramal, Barranca of, 55, 111.
 Guatemala, Audiencia of, 19.

Commission for Explor-
 ation of, 19.
 Extent of, 19.
 Boundaries of, 19.
 Provinces in, 21.
 Languages spoken in,
 21.

Origin of Name of, 99.

Guaymoco, Town of, 35, 55.
 Guazacapan, Coast of, Extent and
 Productions, 23.

Climate, 27.
 Character of Inhabit-
 ants, 31.
 Reduction of, 105.
 Guija, or Guijar, Lake, 115.

HERRARA, Historian, 6, 101.
Hervas, Philologist, Errors of,
104, 105.

Honduras, Province, 21.
Languages in, 21.

Hunaphu, or Volcan de Agua, 99.

Hutateca, Language, 21.

ICELACA, Idol, 87.
Sacrifices to, 87.

Ilopango, Lake of, 61, 113.

Intermittent Springs, 57, 112.

Incest, Punishment of, 120.

Incense, Copal and Caoutchouc, 69.

Islands, sacred, 53.

Itzqueye, Female Divinity, 69, 73,
75.

Iximche, Indian Name of Guatemala, 99.

Izalco, Province of, 21.

Languages of, 21.

Description of, 35.

Iztepeque, Town, 63.

JIBOA, Plain of, 63.
Juarros, Historian, 7.
Juitemal, first King of the Kachiquels, 99.

KACHIQUEL Indians, 99, 101.

LA CENIZA, River, 41.
Laguna Verde, 109.

Las Casas, Bishop, his Account of
aboriginal Cities and Temples,
122.

Lake on Top of a Mountain, 89.

La Trinidad, Cities of, 41, 109.

Volcano near, 41.

Lava Fields, 57, 112.

Lempa, River, 23.
Liars, how punished, 85.

MALPAYS, 57, 112.
Mamey, Language, 21.

Mangue, Language, 21, 23.

Marabio, Language, 21.

Marriages, how arranged and celebrated, 83, 119.

Mexican, Language, 21.

Mexicans, Establishment of, in *Cuscatlan* or San Salvador, 5.

Michatoyat, River, 23.

Falls in, 29, 105.

Micboacan, a medicinal Root, 63.

Micla, a sacred Village, 65.

Miracle of an old Woman giving
Suck, 45.

Mitote, religious Dance, 81, 95.

Mojarras, a kind of Fish, 61, 113.

Mourning for the Dead, 81.

Musicians, Indians, 65.

Muñoz, Royal Historiographer, 3.

NAHUATL or Mexican Language, 100, 114.

Nesticpac, sulphureous Lakes of, 31.

Nicaragua, Province, 21.

Languages in, 21.

Nicoya, Province, 21.

Languages in, 21.

Nixapa, Town, 57.

Nunualco, Indians, 63.

Numeration, Indian System of, 39.

OAKS, great, 51.
Ocofingo, Relics from, 110.

PALACIO, Dr. Don Diego Garcia, Life and Writings of, 13.
Petrifications, extraordinary, 43,
108.

Pipil, Language, 21, 100.
 Indians and their Customs,
 31, 65.
 Origin of Name, 101.
 Poconchi, Language, 21.
 Popoloca, Language, 21, 31, 100,
 103,
 Poton, Language, 21, 114.
 Pottery, Manufacture of, 47.
 Prisoners of War, how sacrificed,
 73.
 Prostitution, how regarded, 120.

QUETZAL, a sacred Bird, 65,
 115.
Quetzalcoatl, Divinity worshiped by
 the Indians, 69, 73, 75, 110,
 115.
 Quiché Indians, 99.

RAPE, how punished, 85.
Respiraderos, 49.
 Ruins of Copan, 91.
 Traditions concerning,
 95.
 Probable Origin, 96.

SACRIFICES, Indian Mode of,
 67, 69, 75, 77,
 87.
 Human, 71, 116.
 For planting, 75.
 For hunting, 77.
 On occasion of
 Childbirth, 79.
 For the Dead, 81.
 Mexican, 117.
 Sacrilege, Punishment of, 85.
 San Miguel, Province, 21.
 Languages in, 21.

San Salvador, Province, 21.
 Languages in, 21.
 Volcano of, 57.
 City of, 59,
 When Founded, 112.
 Destruction of, by
 Earthquakes, 59.
 Salt, Indian Manufacture of, 23;
 Santa Tecla, 113.
 Ruins in, 117.
 Savannahs, great, 27.
 Scarabæus, extraordinary Variety of,
 27.
 Scorpions, 27, 51.
 Soconusco, Province of, 21.
 Languages in, 21.
 Sonsonate, City of, 41, 109.
 Sodomy, Punishment of, 120.
 Spices, 87.
 Springs of hot Water, 47, 49, 61,
 63, 87, 109.
 Sta. Ana, Town, 53.
 Stephens, his Account of Copan, 8.
 Suchitoto, Town, 112.
 Suchitepequez, Province of, 21.
 Languages in, 21.

TAGUZ-GALPA, Province of,
 21.
 Languages in, 21.
 Tapirs, 45, 89.
 Taulepa, Language, 21, 114.
 Tauleba, Lake, 114.
 Tecacuangos, Mountains, 59.
 Tecpa, Town, 43.
Teti, sacerdotal Chief or Pope, 65.
 Mode of his Burial, 67.
 Election of, 67.
 Temples, aboriginal, 116.
Teupas, or Indian Priests, 65, 69,
 73.
Teupixquis, subordinate Priests, 65.

Terneaux-Compans, M., 3.
 Tlacacebasteleca, Language, 21.
 Tloque, Language, 21.
 Toads, 51.
 Tonola, Coast of, 35, 111.
 Tree of Life, 121.

UBETLATECA, Language, 21.
 Ulua, Language, 21, 114.
 Uxaca, Lake, 63.

VERA PAZ, Province of, 21.
 Languages, 21.
 Victory, Mode of celebrating, 73.
 Volcanoes, 41, 57.

WAR, Mode of making, 71.
 Wounding, Punishment of,
 85.

YUCATAN, 96.
 Yojoa, Lake, 114.

ZAPOTECA, Language, 105.
 Zeldal-quelen, Language, 21.
 Zozil, Language, 21.
 Zurita, the Chronicler, 123.
 Zutugil Indians, 99, 114.
 Ceremonies of Childbirth
 among, 106.

SPANISH ERRATA.

Page 18, line 1, for *variadades*, read *vari-
dades*.

" 22, " 9, for *mucho*, read *muchos*.
" " " 16, a comma after *han mene-
ster*.

" " " 18, for *gasta*, read *gastan*.
" " " 26, for *allende*, read *allende*.

" 24, " 5, for *admira, aunque*, read
admira aun, que, etc.

" 26, " 28, for *separan*, read *se páran*.

" 28, " 7, for *el*, read *ella*,

" " " 9, for *se*, read *fi*.

" " " 20, for *la*, read *lo*.

" " " 23, for *vuelvan* read *vuelven*.

" " " 24, for *separan*, read *se páran*.

" 30, " 1, for *heran*, read *i heran*.

" " " 2, after *poterofos*, put semi-
colon.

" " " 3, suppress second *mas*.

" 32, " 11, comma after *serbido*, and
for *sepaste*, read *se pafe*.

" " " 18, comma after *dicho*.

" " " 25, for *mudarse*, read *mudasse*.

" 34, " 4, for *remarfo*, read *remansfo*.

" " " 5, for *entra*, read *entrado*.

" " " 10, comma after *hacer*.

" " " 11, dele comma after *corriente*.

" " " 14, insert *es* after *Que*.

" " " 20, for *comunamente*, read *co-
munmente*.

" " " 25, for *todos*, read *todos*.

" 36, " 27, for *quattro*, read *quatro*.

" " " 29, for *contó*, read *conté*.

" 38, " 15, for *ha*, read *han*.

" " " 25, for *posicion*, *sustentarfe*,
read *posicion*; *susten-
tanfe*, etc.

" 40, " 1, for *falto de otro tal, e toda
esta comarca*, read *falta
de otro tal en toda esta
comarca*; etc.

" " " 9, for *Espedido*, read *Espe-
lido*.

" 42, " 4, for *ifertilidad*, read *i fer-
tilidad*.

" " " 20, for *engañadas*, read *en-
gañadas*.

" 44, " 4, for *mamada averigue*, read
mamaba, averigue, etc.

" " " 9, for *quise*, read *que se*.

Page 44, line 13, put comma after *miseri-
cordia*.

" 46, " 1, femicolon after *medico*.

" " " 3, colon after *mucho*.

" " " 7, for *bacia* read *baria*.

" " " 20, put *que* after *humo*.

" 48, " 8, for *fale*, read *fabe*.

" 50, " 3, for *dicho*, read *dicha*.

" " " 5, for *is*, read *es*.

" 52, " 10, for *Con*, read *En*.

" 54, " 20, for *aufi*, read *anfi*.

" " " 22, dele comma after *fuego*.

" " " 23, put femicolon after *volcan*.

" " " 24, for *que manda*, read *que-
mada*.

" 56, " 10, for *otra*, read *otro*.

" 58, " 16, 17; put period after *Ef-
pantada*, and read *En los
arrabales de la Ciudad,
salen tres hojos*, etc.

" 60, " 1, for *que*, read *de*.

" " " 10, for *ella*, read *ellos*.

" " " 22, for *tienan*, read *tienen*.

" 64, " 8, for *colorados*, read *colo-
radas*.

" " " 18, for *habia*, read *habian*.

" 68, " 7, for *hechá*, read *hechas á*.

" " " 21, for *cerra*, read *cerraban*.

" 70, " 1, for *por*, read *para*.

" 72, " 2, colon after *manos*.

" " " 4, for *mana*, read *mano*.

" 74, " 1, after *saerdores*, put *se*.

" " " 29, for *chamuscado*, read *cha-
muscada*.

" " " 16, femicolon after *tizne*, and
dele comma after *figni-
ficara*.

" " " 19, for *cortarban*, read *cor-
taban*.

" 78, " 29, dele femicolon after *rio*,
and insert comma after
ambos.

" 84, " 2, after *gentilidades*, insert
que.

" " " 22, for *dellos*, read *dellas*.

" 38, " 1, for *trae*, read *traen*.

" " " 6, for 1764, read 1564.

" 88, " 28, for *mitro*, read *mitra*.

" 90, " 1, for *grados*, read *gradas*.

" " " 5, for *esta*, read *estan*.

ENGLISH ERRATA.

- Page 10, line 8 from top, for *Olofingo*, read *Ocofingo*.
“ 51, line 3 from bottom, for *venemous*, read *vonomous*.
“ 100, line 1 from bottom, for *auxiliaires*, read *auxillaries*.
“ 102, line 15 from top, for *Nueva Segoria*, read *Nueva Segovia*.
“ “ lines 24 and 25 from top, for *barbero*, read *barbaro*.



